

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons preached before the University of Oxford, in the years 1836, 1837.* By CHARLES A. HEURTLEY, M. A. *Fellow of Corpus Christi College.* Pp. xxiv. 159. Oxford: Parker. London: Rivingtons. 8vo. 1837.

Of these Five Sermons, the first two in order are strictly practical, directing the Christian, during this state of probationary existence, to the consolation afforded by the hope of glory, and to the assistance which prayer will obtain for the furtherance and realization of that hope. Perhaps, however, as *Journalists*, we shall find matter, not indeed more highly important, but more immediately suited to the passing exigencies of the Church, in the three last Discourses; and it does not diminish their value in our estimation, that, as the author tells us, they are based upon Hooker. We could wish that the advice of the *judicious* churchman were constantly followed, as well as highly praised; and we should hear much less of that absurd clamour for reform, which is on the lips of many who really mean well, but know not what they want. Most of the inconveniences of which it is the fashion to complain, might, possibly, be remedied, by submission to existing ordinances; and Mr. Heurtley, in his third sermon, has applied the example of the Rechabites to the inculcation of that obedience, which our Church claims of her children in *matters of order*. On this head, we throw together the following passages:—

That which the rules prescribed by the founder of the house of Rechab were to his descendants, the same are the laws and regulations of our Church to her children. Those children, in common with the whole household of faith, are sojourning in a land, in which they are strangers, expecting till they shall be

summoned to the house of their Father, and the city of their God. There are perils on every side, and not the least of these perils is the danger lest they should be seduced into compliance with the evil customs and sinful practices of those among whom they dwell; lest they should imbibe the spirit and catch the temper and acquire the habits of the world around them, and so, eventually, be deprived of their heavenly inheritance, and be involved in the judgments, which are kept in store for the ungodly. It is the Church's aim, like a fond and loving mother, that her children should pass the time of their sojourning here in fear, and be found, when they are called hence, well trained and meetly instructed for their Father's presence. With this object in view, she has framed various regulations, and commanded them to their observance. Is it not a just inference, that as God was pleased with the obedience of the Rechabites, to the institutions of their founder, and, in token of his approbation, rewarded them with the continuance of their family, even at a time, when his own people were driven from their land, and deprived of their independence, and bereft of the ordinances of their religion: so, in like manner, he will approve of our obedience to the institutions of that Church, in which, by his mercy, we have had our spiritual birth; and will reward it, should it be generally rendered by her children, by blessing her with prosperity and continuance, when other societies are broken up and destroyed.—Pp. 72—74.

It is, indeed, a general rule, which has been observed to hold in all ages, with regard to bodies both ecclesiastical and civil, that as, on the one hand, declension from the laws of their founders has been both a symptom of decay, and a forerunner of destruction; so, on the other, adherence to those laws has been, not only a sign that the spirit of ancient times still lived, but also a very essential means, by which that spirit has been continued, and the societies themselves preserved.

But this is general: to come yet more closely and particularly to the case of our Church. Let her institutions be considered. Let the care be noticed with which she would fain watch over her children, and guide them, from their birth to their death, in the ways of God: how, at their very baptism, she provides them with sponsors, who shall engage for their being brought up in the nurture and admonition of the Lord: how she requires her ministers, by public catechising, to ascertain, while they are yet in early life, that their christian education is not being neglected: how, in their more mature years, she bids them to her daily service, and teaches them, as with one voice, to crave their Father's blessing upon themselves and their country: how she has her days of fast and of festival, the one to chasten their joy, the other to lighten their sorrow: how, on her weekly sabbaths, she calls them aside from their earthly cares and anxieties, and allures them, with the very "sound of glory ringing in their ears," to higher hopes and nobler aspirations: how she has provided, with all a mother's thoughtfulness, that their souls shall be duly nourished, through the ministry of the Word and of the Sacraments: how she has left no means untried, by which she may secure a succession of pastors, both rightly ordered after the model of apostolic times, and, yet more, men of apostolic faith, and apostolic piety: how, for the attainment of this end, she has her appointed days, in which her people, humbling themselves before God, may implore for her bishops, guidance; and for those whom they shall ordain, soundness of doctrine and innocency of life; and how, throughout the whole of her solemn services of ordination, she labours to shut up every avenue, by which unfaithful shepherds might steal into the fold; and how, with anxious and most earnest entreaty, she calls upon those who are about to be invested with the high stewardship of God's mysteries, to be men of prayer, men mighty in the Scriptures, men of whom the spirit and temper both of themselves and of their households shall be silent but effectual persuasives to godliness of life. Let these her institutions be considered, (and they are but a small portion of what might be mentioned,) and who will deny that there are abundant and most reasonable grounds to believe, that, were her children to walk as faithfully in her precepts, as the

Rechabites walked in the precepts of their ancestor, she would not want a man to stand before God for ever.—Pp. 74—77.

It often happens, that those, who, after years spent in a life of carelessness, have been awakened to a sense of the importance of religion, and persuaded to set out in good earnest in the pursuit of heaven, are tempted to think lightly of those ordinances, which hitherto they have used with so little profit. The blame, which indeed rests with themselves, they transfer to the Church, of which they have been such unworthy members. And thus they are led to set light by her authority, and to speak contemptuously of her institutions, and to strike out into new paths. This is one of the many subtle artifices of our great adversary. He both robs themselves of the special blessings attached to obedience, and he prejudices men's minds against religion, by the exhibition of such unbecoming conduct on the part of those who profess it. My younger brethren, be on your guard here. There have been numbers who have begun thus, who have lived bitterly to lament their rashness.* Strive to acquire habits of obedience, by a ready compliance in such matters of discipline as are now required of you. They may seem *little* things: but remember, as one has well said, “nothing is little in God's cause. If it once have the honour of that name, it grows great instantly.”

And with regard to the Church, in particular, there is at least one way in this place, in which all may show their love for her ordinances—the diligent improvement of the great privilege of daily common prayer. Value this privilege. Believe that God is to be found in our assemblies. Have not we his own promise that he is? Come assiduously, come preparedly; and do not doubt but you shall find a double blessing; a blessing upon the ordinance, and a blessing upon the obedience. We may be ready indeed, in a hundred instances, to think with ourselves, that little benefit is likely to be derived, and to imagine that our own plans, if we were to follow them, would be better and more useful. Let us cast from us such thoughts as these. Let us press on in the way of obedience, and, beyond all doubt, we shall find a blessing. Again and again, those very duties, which, in the prospect, seemed to be only dry, and barren, and without profit, will prove, when we come to try them, full of joy and comfort and edification.—Pp. 84—87.

The fourth Sermon relates to the authority of the Church in *matters of faith*, as exemplified in the proceedings of the *Council at Jerusalem*

* “That Brown, the founder of the sect called by his name, the first sect of Separatists from the Church of England, afterwards conformed, and lived for many years a minister of that Church, which by his zeal and authority he had induced a multitude of followers to renounce as anti-christian, and as a congregation, with which it was unlawful to hold religious communion, is a fact universally acknowledged. It is equally certain that Cartwright, the great leader of the Puritans, in his later years, grew much more temperate, and repented of the heat and the narrow principles which he had so vehemently and so extensively espoused and propagated. In truth, he became himself a controversialist in behalf of the Established Church of England.’ ‘He seriously lamented the unnecessary trouble he had caused in the Church, by the schism he had been the great fomenter of; and wished that he was to begin his life again, that he might testify to the world the dislike he had of his former ways. And in this opinion he died.’ And of Peury it is related, that ‘he confessed, he deserved death at the Queen's hand, for that he had seduced many of her loyal subjects to a separation from hearing the word of life in the parish churches, which though himself had learnt to discover the evil of, yet he could never prevail to recover divers of her subjects whom he had seduced; and therefore the blood of their souls was justly required at his hands.’”—*Wordsworth's Eccl. Biog.* vol. iv. p. 365, note.

Mr. Scott, in his later years, distinctly disapproved of certain irregularities in which he had allowed himself in the earlier part of his ministerial life.—See *his Life by his Son*, p. 174, &c.

(Acts xvi. 4, 5), and tending to the establishment of her children in sound doctrine, and her own enlargement and extension. There is much valuable matter both in the sermon itself, and the appendix annexed to it. We subjoin a few extracts:—

Perhaps there never was a time when Pilate's question, "What is truth?" recurred to men's minds—especially to the minds of those just entering upon life—with more frequency, and with more anxious and intense interest, than it now does. A state of things seems to have come upon us, like that which once prevailed among God's ancient people, when "there was no king in Israel, but every man did that which was right in his own eyes." Only there is this difference, that the present anarchy is an anarchy of *opinion*. Each thinks himself free to believe and to make public whatsoever doctrines shall have approved themselves to his own mind. It is true, indeed, a rule of faith is acknowledged: holy Scripture is appealed to as the ultimate standard, by which orthodoxy is to be tried: but it is not less true, that every variety of opinion exists among those, by whom the appeal is made.

What has been said applies to the Church at large: our own communion is not excluded. We may not deny it: even among the members of the Church of England, a great variety of opinion, and that on many important points, prevails. Who has not, at one time or other, been conscious of thoughts like these springing up within his mind? Here are two men taking opposite views of the same question: each appeals to Scripture in support of his opinion. Each is, to all appearance, a sincere lover of truth: each is respected for his judgment, and revered for his piety. Which is right? Which is wrong?—These are searchings of heart with which many among us must have been familiar. These are questions which must have been asked again and again, with feelings of anxious and painful perplexity. There are those, it may be, who have almost wished themselves within the bosom of Rome, that they might resign themselves to the entire guidance of one, whom they could regard as an infallible instructor, and be freed for ever from the embarrassment of choosing whom to follow.

But is there no medium between the despotism of Rome, on the one hand, and universal anarchy of opinion, on the other? Is there no place of shelter, to which we may retire, where, while we enjoy as much liberty as is consistent with our well-being, we may, at the same time, be removed from the turmoil of strife and dissension, and may have leisure and encouragement, calmly and undisturbedly, to acquaint ourselves with the ways of God?

There is.—Submission to the authority of our Church in matters of *doctrine*, if rendered in that way and to that extent which reason and Scripture warrant, would, under the divine blessing, be followed by like happy effects: that it would prove a means of freeing many of her children from doubts and perplexities, by which they are now embarrassed; of establishing them in the faith; of enabling them to make solid progress in religious knowledge; and of causing them to abound in all the fruits of holiness: and that our Church herself, as a necessary consequence, would become flourishing and prosperous, that she would "stretch forth her boughs unto the sea, and her branches unto the river," and spread her shadow over the length and breadth of the land.—Pp. 91—93.

What then is the submission, in matters of faith, which is due to the Church at our hands? It is this: that in all cases in which we are incompetent, of ourselves, to decide—in all cases in which we are doubtful, yea, in which the shadow of a doubt remains—we should waive our own judgment, and defer to her authority. The Church is not infallible. She *may* err, and many Churches have erred; and therefore, if she should require anything to be believed as an article of faith, which, by clear and demonstrative proof can be shown to be contrary to God's word, in that particular there is an end of her authority. We must hearken to God, rather than to man. And these are precisely the limits

under which our Church claims the submission of her children; while, on the one hand, she asserts explicitly, that "the Church hath authority in controversies of faith," she not less explicitly restricts that authority within the bounds of Scripture. "It is not lawful,"—these are her words—"it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another." But then, surely, it behoves us, in common modesty, to pause long, and to examine carefully, and with all possible self-suspicion, and with many and most earnest prayers, before we venture to admit that she has proved false to her trust. And, as has been already said, while the shadow of a doubt remains, we are bound to waive our own judgment in deference to hers.—Pp. 96—98.

But it may be objected, that the account which has been given of the Church's authority over her children, would apply to the case of *any Church*, how corrupt soever. It might be affirmed of the Church of Rome, as well as of the Church of England, that a person born and educated within her communion, would be bound to defer to her authority, until he should be convinced, by necessary proof, that her doctrines were at variance with the word of God. Of course he would. Nay, we might go farther: we might admit, that a person born and educated a Mahometan, or a Heathen, would owe a like debt of deference to the doctrines in which he had been trained. It would be his duty to acquiesce in these, till he should see necessary cause for believing them to be contrary to that standard which God had given him. But what does this prove? Surely nothing more, than that, in the wondrous and inscrutable dispensations of God's providence, some men are circumstanced less favourably than others. Blessed and praised be his holy name, there have been in every nation, to which the Gospel has been proclaimed, those whom his grace has enabled to surmount the disadvantages under which they were born. With regard to such *Christian* communities as have erred from the faith, there is always this consolation, that while they preserve and hand down the pure word of God, they carry within themselves that which bears witness, how silently soever for a time, against their corruptions, and which may one day, through God's mercy, as we have already seen exemplified in our own land, prove the means of reformation.—Pp. 107, 108.

It will be easy to show, that the result which is represented as having ensued in the Asiatic Churches upon their acquiescence in the decrees of the council of Jerusalem, is the very result which might naturally be expected to follow at all times under like circumstances; and that in the case of our own Church in particular, submission to her authority in matters of doctrine, in the extent and under the limitations which have been spoken of, would be an effectual means by which her members, under the divine blessing, might be established in the faith, and increased in number.—Pp. 110, 111.

In the last discourse, our Lord's precept of "casting out the beam in our own eye," is ably applied to the duty of eradicating those tempers and dispositions which tend to widen the breach between Christians of different denominations. The subject is a difficult and a delicate one; but it is handled with great judgment and discretion; and though the faults more especially prevalent among Churchmen are particularized, the meekness and wisdom of the warning will claim attention without giving offence. Our opinion of the volume has been sufficiently marked by the use which, with little note or comment, we have made of it; and if, perchance, we should hesitate to subscribe, *in toto*, to the writer's views, there is not a line which does not demand the most serious consideration, both by members of the Church, and those who dissent from her communion.

ART. II.—*Memoirs of the Life and Works of the late Right Hon. Sir John Sinclair, Bart. By his Son, the Rev. JOHN SINCLAIR, M.A., Pemb. Coll. Oxford, F. R. S. E. Author of Dissertations vindicating the Church of England; an Essay on Church Patronage, &c. 2 vols. 8vo. Edinburgh: Blackwood. London: Cadell. 1837.*

(Continued from p. 149.)

SIR JOHN SINCLAIR was dismissed from the Presidentship of the Board in 1798, restored 1806, and finally resigned 1813. The institution gradually languished, and was at length broken up. The eminent secretary, Arthur Young, died 1820. The statistical account of Scotland forms also an imperishable record of the baronet's zeal and industry. It was compiled from a mass of communications procured from the Scotch Clergy, by means of queries addressed to each of them. The details of this proceeding are interesting.

The next measure of Sir John was to obtain for his work the patronage of the General Assembly of the Church, so that obedience to authority might be added to the other inducements for compliance with his solicitations. A vote passed unanimously, recommending and urging the Ministers "to contribute with all the expedition in their power, to complete a task of such apparent public utility." A copy of this vote was transmitted by the Baronet to all his procrastinating correspondents, accompanied by a sixth circular, written for the first time in manuscript, entreating compliance with the recommendation of the supreme ecclesiastical court. After two other circulars, the number of recusants was so much diminished, that on the 25th August, 1794, he was enabled to write his ninth circular with his own hand. After ten additional circulars, proceeding from request to entreaty, from entreaty to remonstrance, and from remonstrance to expostulation, as a last resort, he penned an epistle in *red ink*, facetiously announcing that the laws of Draco were in force against delinquents, who would be proceeded against with Draconian severity. In all, Sir John's circulars amounted to twenty-three, besides several transmitted by his political and clerical friends. A venerable Principal, now alive, humorously acknowledged that "nothing but the laws of Draco would have enforced his obedience."

Notwithstanding all these exertions, as there were several parishes from which no report could be procured, the Baronet had recourse to the singular expedient of employing persons, whom he designated "Statistical Missionaries," who personally, at his expense, visited the undescribed parishes, and drew up reports of them. He himself contributed an account of Thurso, his native parish, which is among the most ably written, and in its details perhaps the most copious of the whole compilation.

Among the many disheartening circumstances which impeded the undertaking, may be mentioned the destruction of the fourteenth volume by fire, in the premises of the printer; and, what was more vexatious, the total loss of twelve reports, which caused a necessity for soliciting the contributors to recommence their labours. At last, however, on the 1st January, 1798 (a most auspicious day to the indefatigable author), after seven years, seven months, and seven days (as he somewhat minutely calculated) of incessant labour and anxiety, he had the happiness to complete the work in twenty-one thick and closely printed octavo volumes, comprehending the contributions of above nine hundred individuals.

Perhaps a more interesting exhibition of diversified talent was never made

than in the original manuscript reports from the multitude of authors, whom public spirit, personal friendship, private influence, gratitude, or opportunity, had called almost simultaneously into the field of authorship. Many of the reports showed great natural ability as well as literary acquirement; and the whole collection did the highest honour to the Church of Scotland. The contributions, however, as might be expected, were of very unequal merit. Some of them betrayed much ignorance, prejudice, and inaccuracy; some were imperfect and jejune; a far greater number tedious and verbose. Lord Hailes, in a letter to Sir John, dated 18th February, 1791, warns him not to receive with implicit confidence, all the statements transmitted to him by his correspondents. "There is much," he says, "to be learned even from your specimen volume, but I suppose that you will *check* the information you receive from the clergy with what you learn elsewhere." Other friends, in whose hands he placed some of the manuscripts for revision, expressed, in strong terms, their disappointment and vexation at the crude and undigested materials submitted to their consideration. "The account of _____" says the Rev. Dr. Hardy, "was the strangest paper I have yet met with—good deal of important information ill expressed, and lying *run-rigg* with a great quantity of nonsense." In the task of giving uniformity and precision to this multifarious series of papers, Sir John Sinclair, and the literary friends employed to assist him, might have justly adopted the saying of an old Scottish jurist, who, having undertaken the task of abridging and condensing some enormous mass of writings, describes, with great satisfaction, how he had "cropped, lopped, pruned, pared, and amputated the huge mass before him into readable dimensions."

The sensitiveness of authors is well known, and was abundantly called forth when the corrected manuscripts were printed. Many of the Clergy were loud in their expressions of dissatisfaction. Correction and emendation naturally appeared to involve a charge against the competency of the writers. The parts omitted were judged to be most important, and those supplied to be needless interpolations. On the other hand, there were many Clergymen, and in some instances the ablest, who not only took in good part the censorship of their reports, but thanked Sir John for the improvement they had personally derived from the diversified studies to which his numerous queries invited them. He more than once refers to this as amongst the most pleasing circumstances connected with the undertaking.

It is gratifying to record that a work, so honourable to the talents, industry, and patriotism of the Clergy, was the means not only of raising the Church in the estimation of the public, but of benefiting its most necessitous ministers. The exposure of their privations, in connexion with the evidence of real worth afforded by their productions, elicited the patronage of the Legislature. In addition to the royal grant already mentioned, which operated so beneficially towards their families, laws were passed for regulating the augmentation of their livings, either from the parochial funds, or, where the tithes were exhausted, from a parliamentary grant in their behalf. By this enactment, it was provided that £150 per annum should be the lowest stipend of a Clergyman of the Church of Scotland. It may be added, in connexion with the benefits resulting to the Clergy from the "Statistical Account," that their labours have supplied statesmen with a fresh argument in favour of ecclesiastical establishments. Pinkerton, the historian, congratulating Sir John Sinclair on the completion of his labours, observes, that he had thus furnished "one of the strongest practicable arguments for the utility of the clerical body."—Pp. 20—25.

The following testimony, among many others, is given to the value and importance of this splendid work :

"The valuable accounts," says Mr. Malthus, "which the author of the Statistical Account of Scotland has collected in that part of the island, do him the highest honour; and will ever remain an extraordinary monument of the

learning, good sense, and general information of the Clergy of the Church of Scotland. That work, with a few subordinate improvements, and accurate and complete registers for the last 150 years (which, however, no diligence could have effected), would have been inestimable; and would have exhibited a better picture of the internal state of a country, than has yet been presented to the world."—Pp. 32, 33.

We admire the patriotic confidence which prevented Sir John Sinclair from partaking of the gloomy forebodings expressed by his political friends during the war with Napoleon. He adhered to the maxim of his friend Adam Smith, "It takes a great deal to ruin a nation." He appears, however, to have been fully sensible to the magnitude of the danger; and it is said to have been at his suggestion that Bishop Watson of Llandaff published a pamphlet, of which the conclusion is truly eloquent, and is well designated by the reverend biographer "a spirit-stirring composition."

"They" (the French) "remained but three months in Germany; here they would remain for ever: there their extortions and their atrocities were, for want of time, confined to a part of the people; here they would be universal; no sort, no part, no particle of property would remain unseized; no man, woman, or child, would escape violence of some kind or other. Such of our manufactories as are movable they would transport to France, together with the most ingenious of the manufacturers, whose wives and children would be left to starve; our ships would follow the same course, with all the commerce and commercial means of the kingdom. Having stripped us of every thing, even to the stoutest of our sons, and the most beautiful of our daughters, over all that remained they would establish and exercise a tyranny such as the world never before witnessed. All the estates, all the farms, all the mines, all the land and the houses, all the shops and magazines, all the remaining manufactories, and all the workshops, of every kind and description, from the greatest to the smallest—all these they would bring over Frenchmen to possess, making us their servants and labourers. To prevent us from uniting and rising against them, they would crowd every town and village with their brutal soldiers—who would devour all the best part of the produce of the earth, leaving us not half a sufficiency of bread. They would besides introduce their own bloody laws, with additional severities—they would divide us into separate classes—hem us up in districts—cut off all communication between friends and relations, parents and children, which latter they would breed up in their own blasphemous principles; they would affix badges upon us—mark us in the cheek—shave our heads—split our ears, or clothe us in the habits of slaves!—And shall we submit to misery and degradation like this, rather than encounter the expenses of war; rather than meet the honourable dangers of military combat; rather than make a generous use of the means which Providence has so bounteously placed in our hands? The sun, in his whole course round the globe, shines not on a spot so blessed as this great and now United Kingdom—gay and productive fields, lofty and extensive woods, innumerable flocks and herds, rich and inexhaustible mines, a mild and wholesome climate, giving health, activity, and vigour to fourteen millions of people; and shall we, who are thus favoured and endowed—shall we, who are abundantly supplied with steel, powder, and lead—shall we, who have a fleet superior to the maritime force of all the world, and who are able to bring two millions of fighting men into the field—shall we yield up this dear and happy land, together with all the liberties and honours, to preserve which our fathers so often dyed the land and the sea with their blood? Shall we thus at once dishonour their graves, and stamp disgrace and infamy on the brows of our children? And shall we, too, make this base and

dastardly surrender to an enemy, whom, within these twelve years, our countrymen have defeated in every quarter of the world? No; we are not so miserably fallen—we cannot, in so short a space of time, have become so detestably degenerate: we have the strength and the will to repel the hostility, to chastise the insolence of the foe. Mighty, indeed, must be our efforts, but mighty also is the need. Singly engaged against the tyrants of the earth, Britain now attracts the eyes and the hearts of mankind; groaning nations look to her for deliverance—justice, liberty, and religion are inscribed on her banners—her success will be hailed with the shouts of the universe, while tears of admiration and gratitude will bedew the heads of her sons who fall in the glorious contest."

—Pp. 159—161.

The subject of this memoir had already introduced the word "statistical" into the English language, and in his "*Codean*" system introduced a second. The object of this system was the condensation of human knowledge. He designed to complete, with his own hand, codes upon the four great subjects of Health, Agriculture, Political Economy, and Religion. The two former he published (both after his retirement from public life in 1811); the two latter he left unfinished. The Code of Religion was an undertaking which suggested itself to Sir John's mind in his latter years, when his reflections were drawn more forcibly to that topic. Although he had, during his whole life, expressed much respect for religion, yet the hurry of a political career, and the distraction of numerous employments, had rendered him "parcus deorum cultor, et infrequens." It is, in fact, difficult to bring the truths of Christianity to bear well upon minds similar to that of Sir John, if the piety of youth is early worn away. Such minds are continually theorizing upon insufficient knowledge, and are, in the end, either chilled by scepticism, or led to faith by the way of the evidences. The subject of this memoir was brought to serious thought by the beaten way of sorrow. When clouds overcast all without, he looked for some sunshine within.

At a later period, however, after he had entered upon public life, and had become immersed in those absorbing pursuits, which, without habitual watchfulness and prayer, are so apt to weaken, and even paralyze religious feelings, he had reason to lament, as he himself acknowledged, that spiritual interests were in a great degree forgotten. His moral character continued irreproachable, but his piety had declined. On one occasion, his friend Arthur Young, with a fidelity not common in the world, ventured to remonstrate with him on his spiritual lukewarmness. "Your conduct," said Mr. Young, "surprises me beyond measure. You are a moral man. You do all the good in your power; you fulfil with great strictness all your relative duties; but you are not a Christian. You hardly ever attend the public ordinances of religion. You rarely, if ever, read the Bible, and you probably neglect private prayer. How can you, who know that you ought to act differently, expect to prosper? Think of these things before it is too late."—Pp. 377—378.

The earnest exhortations of another valued correspondent, Mr. Wilberforce, appear also to have made a salutary impression upon my father's mind. The following may be given as an example:

"My dear Sir John,

"Brighton, 4th Dec. 1815.

"I do admire your indefatigable and inexhaustible energy; and I must say I respect that versatility in the direction of your powers, which entitles you

in another way to the praise which Dr. Johnson, with all his *disaffection* towards Dissenters, lavished on Dr. Watts; for that he, the same man, could at one time enter the lists with Locke and Leibnitz, and at another write hymns for children of seven years old.

"But, my dear Sir John, suffer me, and that with real seriousness, and real good-will, to express a wish, that as, whatever may be your success in the extension of longevity, your period and mine for going hence must soon arrive, you would expend some of your attention on what will follow after we shall have stript off this mortal coil; the rather because we are assured in that book, which, after close inquiry, I believe to be of divine authority, that in order to secure for ourselves the happiness offered to us hereafter, there must be great labour and much diligence. But then we know that labour and diligence in that effort only, if exerted with simplicity of intention, can never fail. But I will trespass on your time no longer, but will hasten to subscribe myself, my dear Sir John, yours sincerely,

W. WILBERFORCE."

The death of my eldest sister, and the publication of her work on the Principles of the Christian Faith, had also a great influence in drawing her father's mind to considerations of a strictly religious character.

The difficulties, indeed, to which I have referred, passed away—but meantime the sufferer had profited by the painful but instructive lesson. He had learnt to look upon the trials and vicissitudes of human life with the serene eye of christian wisdom, and to refer prosperity and adversity alike to the all-merciful Disposer of both. "I began once more," he says, "to appreciate the value of devotion, and to profit by the Scriptures as the only source of present, but more especially of future happiness."

From papers written after this period, it appears that christian principles, christian hopes and consolations gradually acquired ascendancy over his mind. I am gratified to find among his papers, various evidences of religious feeling. Several forms of prayer occur, adapted to his own private exigencies, as well as to the political aspect of the times.

In 1821, he drew up, with his own hand, a testamentary document, in which, after solemn profession of his faith in the Jewish and Christian Scriptures as declarations of the Divine will, he acknowledges his unfitness as a fallen creature to abide the scrutiny of Omnipotent Justice, and humbly prays forgiveness through the mediation of his Redeemer.—Pp. 379—381.

The satisfaction he derived from joining in the communion made him lament the practice of the Scottish national establishment, which withdraws a privilege so consolatory from the sick and the dying. It seemed anomalous that one sacrament, by the regulations of the Church, might be administered in a private room, while the other was restricted to the usual places of public worship; for which, after all, no peculiar sanctity was claimed. He endeavoured to prevail on some of his clerical friends to bring the subject before the General Assembly; and a paper is still extant, containing the regulations, under which, as he conceived, the privilege might be conceded.

For some years before his death, he assembled every day his family for divine worship, and was anxious, on such occasions, that the prayers offered should recognise the great leading doctrines of the Gospel, and express, in the fullest manner, feelings of humility, confidence, and thankfulness. Like Dr. Johnson, he sometimes commenced the new year with an appropriate prayer. That which he wrote for the last new year of his life, and which he intended as an addition to the usual family devotions, may be here inserted as a specimen of these compositions.

"Almighty and most merciful Father, thou only giver of every true and perfect gift, we bow down before Thee, acknowledging our many past transgressions, and entreating thy favour, thy mercy, and protection for the time to come. More especially, we implore thy gracious acceptance of our humble thanksgivings for thy goodness towards us during the year that has just closed;

during which, no calamity has befallen any member of the family, while the whole of it has been distinguished by unceasing marks of thy providential care. We humbly pray, most gracious Father, for the continuance of thy goodness during the year that has now commenced. May it be marked, equally with the last, by the tokens of thy mercy, and call forth the gratitude which thy beneficence so justly claims. With that firm reliance on the mediation of our blessed Saviour, which this season of the year so peculiarly calls forth, we conclude these humble petitions in the words which he himself hath taught us. Our Father," &c.

It was among his maxims, that the diseases of old age, and the calamities of life, are not to be lamented ; being necessary to wean our hearts from the world, and lead us to prepare for another. The "loss of parents," he added, "of children, of near relatives, and intimate friends, all unite in rendering it desirable to quit this temporary abode. In fact, we aged persons become strangers upon earth, and can be hardly otherwise than willing to withdraw from it."

The influence of religion appeared from the increasing placidity and cheerfulness of his temper amidst increasing infirmities.—Pp. 382—384.

We beg to recommend to our readers the perusal of two of the principal transactions of Sir John's last years,—the Bullion Controversy, and the Letters upon the Roman-catholic Question. His views upon the former point comprise a lucid and admirable statement (introduced by some ingenious remarks of his biographer). In the latter, the sophistical double-meanings of the papist *soi-disant* Bishops appear to have deceived the ingenuous and generous mind of their correspondent.

This excellent person died, in the peace and hope of the Gospel, Dec. 21st, 1835, leaving a deep claim upon public and private gratitude.* Whether the latter fulfilled its duty we know not; but we are sure that the former did not bestow upon Sir John Sinclair all the honour and distinction he deserved. His fame, however, will shine brighter every year. And, in the mean while, we believe, that not one of his countrymen will be unwilling to agree with his friend Dr. Gillies, in classing him with those "enlightened and patriotic individuals,

*'Inventas aut qui vitam excoluere per artes
Quique sui memores alios fecere merendo.'*

LITERARY REPORT.

Utopia: or the Happy Republic. A Philosophical Romance. By SIR THOMAS MORE. To which is added, The New Atlantis, by LORD BACON. With a Preliminary Discourse, containing an Analysis of

Plato's Republic, &c.; and copious Notes, by J. A. ST. JOHN, Esq. London: J. Rickerby. Pp. lvi. 271.

THIS forms the fourth volume of the (so called) masterpieces of English prose literature; but the subjects have

* About two hundred persons are said to have owed to Sir John Sinclair the means of their success in life.

evidently been selected by the editor, solely for the opportunity they afforded him of grossly attacking the Church, and broaching offensive doctrines of republican equality and resolution. At page 24, for instance, he writes, "It used to be the policy of kings to goad the people into rebellion, that they might have an excuse for thinning them. In modern times they are sacrificed—to tithes, that a wealthy Clergy may be maintained." At page 33, "Our Saviour found the temple of Jerusalem converted into a market-place and den of thieves, by the Jewish priesthood. The spirit of the Clergy has ever been the same." At page 50, "One meets a tolerable sprinkling of them, wherever there is sin or pleasure to be found, from the fox's tail to the Parisian *salon*." And at page 218, we have a sneer at the Episcopal bench, of a most satanic nature. Fie! Mr. St. John. As members of that priesthood, which you dare to vilify, we hope you may live to see the error of your ways, and repent in sackcloth and ashes;—and, in a temporal matter, we advise you to procure *good and sound critical* translations of classics, you pretend to understand, before you further misinterpret and mislead your readers, if such should be found, when acquainted with your heartless and disgusting slanders, and utter want of judgment in whatever relates to religion, literature, or politics!

Conversations on Chronology, with a Set of Chronological Tables for the Use of Children. London: Pickering. Pp. vi. 100.

THIS little book is introduced to the public by the well-known and highly-esteemed author of "Gleanings in Natural History," and is the work of a favourite niece. The value and importance of this study was ably set forth, above two centuries ago, by Henry Isaacson, in his great chronological work. He says, "The chief light and eye of history is chronology; which is, indeed, the very loadstar which directeth a man out of the sea of history into the wished-for haven of his reading, and causeth him to behold,

at one view, the succession of many kingdoms, and as many ages. And, therefore, as it cannot be denied that history bringeth an inconceivable benefit to succeeding times, as well for use as delight, so cannot the profit and pleasure be less, but much more, which cometh by chronology; especially if we consider, that by it many histories of forepassed ages, or, at least, the quintessence and substance of them, are at once represented unto us." The little volume under notice is arranged with great taste and judgment; and, we predict, will become a permanent favourite with young people. The tables are clear and easily comprehended. The only trifling corrections we would suggest, are the definition of "era" at page 32, which word certainly does not mean a *point* of time, as the very next explanation shows; and at page 36, we would substitute "epoch" of these Mahometans" for "era," which, in our judgment, would more properly convey the meaning of the fair authoress, whom we earnestly hope will shortly favour the rising generation with other works of equally intrinsic value.

Practical Reflections on the Second Advent. By the Rev. HUGH WHITE, A.M. Curate of St. Mary's Parish, Dublin: Curry. London: Simpkin and Co. Pp. xvi. 266.

THIS really useful and practical work is divided into fourteen chapters. It opens with the scriptural testimony and probable reasons for the prominence given to this subject in Scripture; and, after some sound practical reflections, proceeds to address the Millenarians, whose fanciful and unscriptural speculations are completely demolished. The language sometimes, perhaps, reminds us, by its warmth, of the country whence it emanated; for the Clergy, no less than the statesmen and authors of Ireland, have a somewhat redundant style, and revel too much in the fields of imagination;—but of the zeal and ability with which the undertaking has been commenced and finished, no difference of opinion can exist.

Studies of the Apocalypse; or, an Attempt to elucidate the Revelation of St. John. London: Hatchard and Son. 1838. 12mo. Pp. xx. 320.

So numerous are the interpretations of the Apocalypse, that it really becomes a matter of no small difficulty to pronounce which is the best. By a judicious collation and condensation of the united labours of the various commentators and expositors of this prophetic book, we have no doubt that posterity will eventually be much benefited. The present volume, which is modestly termed "Studies," is piously and soberly written. The following is an outline of the author's items: "The **SEVEN SEALS** relate to the ecclesiastical state of Christendom: they embrace a period from the promulgation of the Gospel to the rapture of the saints. The **SEVEN TRUMPETS** have reference to the political state of Christendom, as regards the changes in the universal government. They occupy a period from the overthrow of the imperial government by the Goths, &c., to the establishment of Messiah's kingdom. The **SEVEN VIALS** correspond with the sitting of the judgment, (Dan. vii. 10,) upon anti-christ. Their outpouring commenced A.D. 1793, and will continue unto his final destruction." In the course of his work, the author has made judicious use of the previous labours of Bishop Newton; and in the application of modern history to recent events, Mr. Alison's admirable History of Europe has furnished some very valuable materials. From a page or two in the Introduction, it appears that the author adopts the hypothesis of the personal reign of the Messiah: this hypothesis, however, is not brought forward polemically. We consider the doctrine of the Anglican Church, as expressed in her Fourth Article, to be directly opposed to this opinion. Following the example of Vitringa and some other interpreters, the author also views the Epistles to the seven apocalyptic churches as prophetic of so many successive periods or states of the Christian Church in particular countries. But Bishop Newton has

long since shown that there does not appear to be sufficient evidence for this opinion. The sentiments, to which we have felt it our duty thus to advert, are not obtruded offensively upon the reader; who, we think, cannot arise from the attentive perusal of this volume without deriving an interesting addition to his previous knowledge of the Apocalypse.

The Genealogies recorded in the Scriptures, according to every Family and Tribe: with the Line of our Saviour Jesus Christ, observed from Adam to the Virgin Mary. By JOHN PAYNE MORRIS, Esq. London: Groombridge. 1837. Folio.

THIS volume consists of forty very neatly engraved plates, including two maps, with illustrative letter-press. It is a very considerable improvement upon the Genealogical Tables published by the historian Speed, during the reign of Queen Elizabeth, as well as in the early part of the seventeenth century, and which are now very rarely to be met with. A copious catalogue of names occurring in the table, terminates the volume; the utility of which entitles it to a place in every well-selected biblical library.

A Memoir of the Life and Writings of JOHN ALBERT BENGEL, Prelate in Würtemburg; compiled principally from Manuscripts never before published. By JOHN CHRISTIAN FREDERICK BURK, A.M. Translated from the German by ROBERT FRANCIS WALKER, M.A. London: Ball. 1837. 8vo. Pp. xii. 533.

BIOGRAPHIES of distinguished scholars are, too often, little more than chronological details of their literary labours, and sometimes of their literary disputes. The present work, however, forms a pleasing exception. This Memoir is drawn up chiefly from original manuscripts; and the translator has produced (which is by no means easy to accomplish) a readable volume,

which is not more edifying to the private Christian, than it is instructive to the scholar and the critic. Piety and learning were in an eminent degree combined in the person of John Albert Bengel, whose admirable critical edition of the New Testament is found in every large library, as his excellent *Gnomon Novi Testamenti* is in the libraries of most private biblical scholars. Numerous as were his original publications, (which his biographer estimates at about thirty, besides new editions of various ancient authors,) Bengel never wrote or published any treatise, which was not required by the duties of the various and important official situations which he held at different times. He was of opinion that "every book ought to contain something original, and whosoever has nothing to impart, ought not to write;" and that "we ought to be very careful about composing new books," for that "every book ought to add something to the reader's information, or at least to the improvement of the reader's heart. But how many do neither!" (Pp. 213, 214.) Most devoutly do we agree in these sentiments, and wish that some modern authors would ponder them well. The editors of literary journals would not, in that case, be compelled to peruse so many indifferent publications.

A Greek and English Lexicon to the New Testament. By EDWARD ROBINSON, D.D. A new and improved Edition, revised by ALEXANDER NEGRIS, and by the Rev. JOHN DUNCAN, A.M. Edinburgh: Clark. London: Hamilton and Co. 1838. Pp. x. 874.

HAVING already borne testimony to the value of Dr. Robinson's biblical labours, in our notice of Dr. Bloomfield's *London* Edition of his Lexicon to the New Testament,* we have now only to announce the *Edinburgh* reprint of it; which, in justice to the editors and publisher, we must state, is as beautifully as it is correctly

printed. The Greek portion of the Lexicon has been most carefully revised by Mr. Negris, a native of Greece, and one of the most learned Hellenists of the present day, who has distinguished himself by his very accurate editions of the works of Herodotus and Pindar, and of portions of the writings of Demosthenes, Aschines, and Xenophon. And the revision of the Hebrew part of Dr. Robinson's Lexicon has been undertaken by the Rev. John Duncan, who has made many additions, which (as in the previous London edition) are printed between brackets. British students are deeply indebted to both English and Scottish editors, for their indefatigable exertions to present Dr. R.'s valuable work to them in a form which unites reasonableness of price with correctness and beauty of typographical execution.

The Justice and Equity of Assessing the Net Profits of the Land for the Relief of the Poor, maintained, in a Letter to the Poor-Law Commissioners: with some Remarks on the Celebrated Case of Rex v. Jodrell. By a Norfolk Clergyman. London: Roake and Varty. 1838. 8vo.

WHEN we announce this very important pamphlet, as the production of THE Norfolk Clergyman, to whose very useful tracts in behalf of the temporal and spiritual welfare of the poor, our pages have borne willing testimony during the last three or four years, we are sure that we have said quite enough to recommend this "Letter to the Poor-Law Commissioners" to the special notice of our clerical readers. Every incumbent, who is concerned in the commutation of tithes, ought to procure a copy without delay. Notwithstanding the Court of King's Bench had laid down the law most clearly and specifically—and, we must add, most equitably—that the *whole profits of land* ought to be rated to the relief of the poor, the poor-law commissioners have thought proper to

* See *CHRISTIAN REMEMBRANCER*, 1837 p. 676.

assert, that "the law remains in the same obscure state!" In order to expose the fallacy of this assertion, the author of the present most seasonable publication has satisfactorily considered some objections, which have been alleged against the decision of the Court of King's Bench. He has further given much valuable information upon the subject of tithe commutation: and as the Clergy are now, pretty generally, commuting tithes in their respective parishes, it is important that they should be aware of the *very serious diminution of income*, which they must sustain if the unauthorized assertion of the poor-law commissioners should be deemed law, in opposition to the equitable principle determined by the Court of King's Bench, in the case of "Rex v. Jodrell." The author has corroborated his statements by various calculations, which are evidently the result of much careful thought and labour. We do sincerely hope that this cheap and valuable pamphlet will meet with the circulation which its importance demands and deserves.

Scenes in the Hop Gardens. London: Smith, Elder, and Co., 1838. Pp. 232.

THIS little volume is pleasingly and sensibly written. It purports to be a narration of facts illustrative of rural life. We hope that it will not be the last series of sketches which the authoress will provide at once for the gratification of the public, and for the exercise of her own best feelings. It is interesting throughout, and abounds with important lessons. It is also valuable as the testimony of a mind impressed with true practical religion, upon the real influence of dissent in our villages. We have witnessed for ourselves very many scenes of a similar complexion with some that bear

upon this point. Nor is there any difference from the difference of denomination: the practical ill consequences are alike, whether the parties call themselves Methodists or Baptists. But we refer the reader to the volume itself, which will amply repay a perusal. We must at the same time remark that, as a general rule, it is well for an authoress to avoid the controversial; and this rule is for the most part well observed in the volume before us.

A History of British Reptiles. By THOMAS BELL, F.R.S. Illustrated by a wood-cut of each species, with some of the varieties, and numerous vignettes. London: Van Voorst. Part I. 1838.

WITH much pleasure we announce the appearance of the first number of a volume upon the History of British Reptiles, by that able scholar Mr. Thomas Bell. Like the works above alluded to, it is full of pithy information, and gives within a small compass facts which would occupy days to procure from other works on the same subject. The volumes have our warmest recommendations.

A History of British Birds. By W. YARRELL, F.L.S. Illustrated by a wood-cut of each species, and numerous vignettes. London: Van Voorst. Part V. 1838.

WE take shame to ourselves, in not having noticed the previous numbers of this most instructive and pleasing history. Like its predecessors, and almost necessary companions, on Fishes and on Quadrupeds, this work is beautifully executed, and deserves to be in every drawing-room in the kingdom.

A SERMON

ON THE OBSERVANCE OF THE FESTIVALS AND FASTS, PARTICULARLY
GOOD FRIDAY.

ROM. XIV. 5.

One man esteemeth one day above another : another esteemeth every day alike : let every man be fully persuaded in his own mind.

If this and some other connected passages of Scripture had been duly considered and properly understood, it is scarcely possible that the christian world could have witnessed the frequent bickerings and unhappy mistakes which have occurred amongst men who, professing one common faith, one Lord and one God and Father of all, ought naturally to have been bound and cemented together, in one common confession, by the unity of the Spirit and the bond of peace. It is a singular testimony, if any were indeed wanted, to the natural weakness of the human mind, and the natural perverseness of the human heart, that upon those subjects which might have been supposed to have united men more firmly than any other topics of reflection or discussion, the history of the world, whether sacred or profane, secular or religious, exhibits the most striking examples of the greatest possible differences, and the most extreme varieties of virulence and animosity.

Men, who agree on all points connected with merely human institutions,—who band together, in spite of all the opposition of private feeling or public principle, for the furtherance of some absorbing question of political or national importance,—are yet found doing violence to their own consistency, and arraying themselves in hostile bearing and illiberal argument against each other, when the things of God are the theme of discussion, and the interests of the soul the object of pursuit.

Reason could, perhaps, discover a solution of this enigma in some one of the various motives and influences which appear to direct the conduct and opinions of the mass of mankind; and might, also, not injudiciously or untruly point to the want of sincerity towards God, or rather to the want of christian charity, as the best and truest solution of an apparently incomprehensible problem.

Why is it, that they whose faith is indubitable, who believe and receive Christ as the author and finisher of their salvation—whose hope is firm and unshaken, and who are anchored and grounded upon the Rock of Ages—do yet so marvellously injure their way of proving this faith, and vindicating this hope, by the illiberal and unchristian sentiments which so often disgrace the members of our christian communities, upon subjects in themselves not of essential dignity? The Apostle has hinted at the cause in that expressive sentence—“And now abideth faith, hope, charity, these three: but the greatest of these is charity.” (1 Cor. xiii. 13.) And it is for this reason, that we have the admonition of the text; “Let every man be fully persuaded in his own mind.”

We are not to suppose that this failing is of any particular age or locality; for it obtained in the first ages of the christian church—nay, even in the times anterior to Christ; and it has been especially developed in these latter periods of the church's establishment. It is in the hope not only of vindicating some, but of convincing other classes of Christians, in respect of particular observances, that I have deemed it my duty, in reference to the approaching memorial of our Saviour's crucifixion, to consider, first, the general bearing of the text; and, secondly, the application of the principle upon which the Apostle's reasoning, in that portion of the epistle whence the text is taken, is founded; illustrating the argument by historical references, and endeavouring to urge upon my hearers the observance of a day, hallowed and honoured by the services of devotion, and set apart, not less by private piety than by public authority, for the contemplation of the great mystery of redemption,—Emmanuel suffering in the person of man, to atone for man to the offended justice and majesty of God.

Numerous have been the objections advanced against the Church of England by those who dissent from her Liturgy and worship, in consequence of her adherence to the custom that has prevailed for many ages, of setting apart particular days as festivals, in honour of the saints and martyrs of the Church at large, and especially of the events connected with the birth, death, and ministry of the Saviour.

It is certain, that these objections have been frequently offered, not only in ignorance of the origin of the derided festivals, but also in total forgetfulness of the royal law of charity, and in utter misconception or disregard of the liberal statements of St. Paul in the chapter before us.

The Church of England is often taunted by her opponents with charges of superstition and absurdity, and accused of Popery, because the festivals she celebrates are also celebrated by the Church of Rome. No one can, however, say, that the Church of England is the friend of the Church of Rome. And if the simple fact, that each church observes certain similar ceremonies, be sufficient to justify assertions, that the Church of England has fallen away from her high profession of separation from that of Rome, with equal propriety might we taunt dissenters with heathenism, because neither heathens nor dissenters acknowledge the authority of Bishops. Such arguments as these are merely deserving of notice on account of their uncharitableness, and prove only that the Apostle's advice is necessary, “Let every man be fully persuaded in his own mind.”

This allusion to the state of the case at present, will fitly introduce us to a notice of the general bearing of the Apostle's advice.

The whole scope and tenor of the reasoning in the 14th chapter to the Romans, when applied to ourselves, is to inculcate christian views and christian sentiments respecting those things in which Christians differ; to point out that Christ has delegated to no man, and to no class of men whatever, a power over the consciences of their neighbours; and that,—as there is one Master, in whose sight all men are in life, and at whose bar of judgment all will be judged after death (ver. 10), “to whom we all stand or fall” (ver. 4), and who regardeth motive and not formality,—that rash condemnation of our brother,

because he does or does not abstain from particular actions connected with religion, and does or does not observe certain ceremonies, savours not of that charity which the Gospel inculcates, but of that tyranny, which, however asserted, or by whomsoever assumed, is totally opposed to "the liberty wherewith Christ hath made us free."

A careful perusal of this chapter will show that such was the intention of the Apostle; for, though the discussion into which he enters, arose in reference to the practice of the Jewish converts in observing, and that of the Gentile Christians in neglecting, the Jewish custom of keeping holy-days, and the difference between clean and unclean food, the principle of his reasoning is applicable to the christian church at all ages of the world; since christian charity is commensurate with eternity, and as long as the world lasts, there will ever be in the multitude of minds a diversity of sentiments.

The converts from Judaism, knowing that God had established certain festivals in the law, and had put a distinction between certain animals, imagined that they were still bound by the obligation of the law in these respects; and, therefore, they condemned the converts from the Gentiles, who, considering every day alike, and to be kept holy to God, and that all creatures were to be eaten alike, in their turn condemned the converts from Judaism, as guilty of superstition and falling from the faith. The Apostle, therefore, pointed out to them, that all this was in direct contradiction to the spirit of that new religion which both had embraced; the middle wall of partition between Jew and Gentile having been broken down, and the distinction of common and unclean having been done away; and that such mutual condemnation and recrimination were a usurpation of the province and authority of Christ himself, before whom both Jew and Gentile would eventually be judged. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. . . . Let us not, therefore, judge one another any more." (Ver. 10.)

Now the question between the Church of England and dissenters, respecting her holy-days and fasts, is precisely of this nature in its tendency, though not, perhaps, its altogether parallel.

The general bearing of the text is this, that "one man esteemeth one day above another, and another esteemeth every day alike," under the influence and impression of pious and devout feelings of obedience to the supposed will of God; and that, therefore, every man is to "be fully persuaded in his own mind," as to his conduct, *i.e.* is to act upon his convictions, as to his persuasions of what the will of God is in these respects.

The next verse leads us to this conclusion: "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not and giveth God thanks" (ver. 6): and in thus acting, each doeth well, because his motive is a right one, and conceived according to his persuasion of the will of the Redeemer. Wherefore the Apostle justly remarked above; "One believeth that he may eat all things; another, who is weak (in faith), eateth herbs. Let not him that eateth,

despise him that eateth not : and let not him which eateth not, judge him that eateth : for God hath received him" (ver. 2, 3), as an adopted son, whom he will not condemn hereafter for his well-intended innocent mistakes, arising from a christian principle, or intending honour to God,—but according to his works, as evidences, or not, of christian faith. By this, therefore, we see, that it is the *motive* which is regarded ; and that, whilst the rich man's offering may be rejected, the widow's mite may be received.

But to apply it at once to the present state of things : Upon what ground does the dissenter frame his condemnation of the Church of England for observing the festivals which are set apart to commemorate the great actions of her Redeemer's career ? Surely not upon the ground of that christian liberty wherewith he boasts that he hath been made free from a law of ordinances ! Or, upon what ground can it be contended, that they who observe a fast, are guilty of superstition, in imagining that God is pleased or gratified with hunger or with the abstinence of man from those good things which He has given us freely to enjoy ? Surely not upon the ground that it is wrong to abstain from that which conscience condemns ; that " he that doubteth is damned if he eat, because he eateth not of faith" (ver. 23) ; for if so, then must the objectors condemn themselves, if they abstain from partaking of our altars.

The application of the Apostle's argument is self-evident. If the Church of England sets apart the anniversary of her Saviour's birth, temptation, crucifixion, passion, resurrection, and ascension,—if she celebrates the fulfilment of Christ's gracious promise of the Holy Spirit,—if she remembers in her offices and her prayers, the great and holy doctrines of her faith,—if she adores the Triune Jehovah, and marks her calendar with the names and actions of the apostles and confessors,—it is not from any superstitious notion, that one day compared with another day is more holy, or less to be revered ; but that the Christian, in his passage through a wilderness of sin, may have his pathway marked by the beacon-lights of faith and holiness ; that he may be refreshed in his toilsome conflict against the enemies of his soul, with the grateful recollection of the works of wonder done in the days of old ; that he may be excited, by emulation and zeal, to show himself a worthy champion in the cause of Him, who, being " the Captain of his salvation," was " made perfect in sufferings." If, too, she celebrates the great events of her Redeemer's life by prayer and praise and the voice of melody, it is from affection to Him who hath done such marvellous things, and with his holy arm and his own right hand hath gotten us the victory ; because it is consonant to the heart of man to remember the acts of friendship, or the enterprises of honour : and it is not only national to keep up, by festivals, the recollection of those achievements of glory and renown which a grateful country has enrolled upon her annals as memorials for posterity, but strictly personal, to celebrate the birth-days of our relatives and benefactors, as a token of our thankfulness for the blessings they have brought. And if it be compatible with the interests of commerce, that public business should stand still to watch the ebullitions of a multitude upon the anniversary of their monarch's nativity,—if a display of warlike bravery is made to celebrate

the annual return of those great days of history which victory has marked with the unfading chaplet of praise,—it cannot surely be deemed degrading to a christian subject of the King of Heaven to keep the day of His incarnation with religious joy, or to celebrate the mighty triumphs of the great Captain of our salvation over sin and death, by the observance of religious rites appropriate to the acts recorded. Thus, however, to compare the records of our faith with merely human customs, may, to some, appear a lowering of the standard by which our estimate of duty should be measured. But, without insisting on that point, we may observe, that, since the just employment of human feelings and human affections is, and must be, a main source of religious advancement, it is only right to exhibit the strength of our assertions by such illustrations as we are enabled to supply. We need not, however, descend so low as this. Festivals and rites of holy observance are as old as revelation, and of divine appointment. And to deny the proper use of any, is to strike at the root of all.

There can be no necessity to weigh down this discussion with examples, because the Apostle has direct allusion to them; but it will be sufficient to point out the institution of the Passover, and the corresponding rite of the Lord's Supper; and to refer you, my brethren, to the reasons assigned for the continued remembrance of those rites, according to the endurance of the respective covenants; “It shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover.” (Exod. xii. 26, 27.)

Again, it is said, respecting the anniversary of the Jews' deliverance from Egypt—“Thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt: and it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth. . . . Thou shalt, therefore, keep this ordinance in his season from year to year.” (Exod. xiii. 8—10.) “This do ye, as oft as ye drink it, in remembrance of me.” (1 Cor. xi. 25.) Now I imagine, that as long as the law of Moses lasted, it was imperative upon the Jews to observe, not only the Passover, but all other ordinances, whether new moons or Sabbaths; and so it is imperative upon Christians to observe whatsoever rites the law of liberty may sanction, whether the celebration of the christian Passover, or the festivals and fasts which the christian Church assigns: and we know that our Saviour himself did not refuse his sanction to the festivals of the Jews; but that his custom was, to frequent the synagogue with them, and to conform in all things to the ceremonies of the law.

The objector, however, will turn round and say, Though I deny not your argument, so far as the reasonableness of analogy is concerned, yet I can find no sanction in the Scriptures for the observance of what you are pleased to call your christian festivals. But such an objection as this is as powerful against the christian Sabbath as against any other day; and if the argument be considered legitimate, our observance of the Lord's-day itself must be, on that ground, a superstitious observance,—which, it is to be hoped, few Christians, whatever be their denomination, will allow. For there is not a syllable in the New Testament,

either of command or precept, from the Saviour or his Apostles, respecting the observance of this Sabbath; the great argument for that observance lies in the example of the early Christians; and that example must be acknowledged as powerful in its influence, as any process of reasoning can possibly be.

The institution of the Sabbath was not of Jewish, but of universal importance; and was acknowledged by the patriarchs as of eternal endurance, ages before the establishment of the Levitical priesthood: and St. Paul himself enjoins, "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come." (2 Col. 16, 17.) From which passage I think we may infer, that there was a typical allusion in the Jewish services to the services of the christian church; and that, on other festivals, as well as on the Lord's-day, Christianity was to be inculcated, encouraged, and enforced. Those, therefore, who charge us with superstition because we keep Christmas Day, Lent, Good Friday, or any other feast or fast-day of the Church, have no resource in the arguments they bring from Scripture itself; for the Scripture says nothing against us, but rather seems to argue in our favour. As to the charge brought against us of Popery, because, as is said, we borrowed our festivals and many other things from the Romish Church, I meet it with this broad and positive assertion—that the Church of England has borrowed nothing from the Church of Rome whatever; for whatever was the exclusive property or invention of that church, she left where she found it,—amongst the tinsel and tawdriness with which Romanism had dressed up Christianity, till it was no longer what it was before the time when the corruptions of Popery began. The Church of England celebrates her festivals, not because the Church of Rome set her the example, but because the primitive Christians observed them centuries before the Church of Rome had assumed to herself the power and the corruptions with which we justly charge her. When religion had been secularized by the Church of Rome, it was then that superstition introduced a host of saints and martyrs into her calendar, which primitive Christianity could not have tolerated, and the Christianity of the Reformers altogether rejected. And the Church of England, so far from borrowing any unwarranted doctrines or observances from the Church of Rome, made those very observances and doctrines the ground of her separation from that Church. Since, then, all our present festivals were observed by the first Christians, by those who lived in the days, and immediately after the days, of the Apostles; and since we retain nothing in our ritual or services, against which the Scriptures are opposed, it cannot be permitted to any one, legitimately, to conclude, that our observances are superstitious and popish, because it so happens that the Church of Rome herself observes them; for both churches drew these sources of religion from the same fountain—primitive antiquity: and if we argued in this way, we ought also to reject the Sabbath itself, baptism, prayers, and worship of every kind; since, with all her corruptions, the Church of Rome has the spirit of the Gospel within her pale; and if it flourish not, it is the fault of those corruptions, and not the result of her original nature.

Such, then, being the case—as any one may satisfy himself that will

take the trouble to search into the history of Christ's church—there is no superstition to be feared in the observances to which that branch of Christ's church to which we belong, invites us on the ensuing week. Our text inculcates a charitable construction of the motives which induce dissenters to reject these observances ; but, at the same time, we demand from them, not only on the strength of the text, but of the preceding arguments, a charitable construction of our motives and design in following up the ordinances of our faith.

" Let every man be fully persuaded in his own mind ;" let him act upon his convictions : and if he sees that there is nothing unscriptural in our festivals or fasts, let him join us in our worship ; but let him not condemn, if he be not convinced, for to " our own Master we stand or fall." " Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." (Rom. xiv. 19.) But, on the other hand, let us also remember, that " happy is he that condemneth not himself in that thing which he alloweth." (Rom. xiv. 22.)

There is a ground of objection, stronger than any which has been urged against the observance of our festivals, which may perhaps be urged, and not uncharitably, against *the manner* of observance ; and if the dissenter had rested his objections there, we could not have gainsaid the charge, though the abuse of any institution is no argument against its proper use. The word of God was made of none effect by the traditions of the Jews ; but the word of God was, nevertheless, as perfectly binding. The word of God is also oftentimes made of none effect by the traditions of the Church of Rome : but that word is still imperative when it claims homage for one only Mediator once dying for the sins of mankind. The festivals and fasts also of Christianity at large, may, by the improper use of them by the members of the Church of England, be made of none effect ; but their usefulness may still remain uninjured, and their claim to attention still be undisputed or allowed.

It is not the mere observance of the festival, but the *true* observance of it, that tends to God's glory and our profit. We may regard the day, but if we regard it not unto the Lord, our error must be greater than if, from a consideration of the Lord, we did not regard it at all. There is nothing in Good Friday, as a day, or in abstaining from unnecessary food upon that day, in itself, to recommend us to our Redeemer ; for we know that even the Sabbath, baptism, prayer, and the celebration of the Lord's Supper, may be, and have been, and will be, occasionally, to all who use those means of grace *unworthily*, not " the savour of life unto life, but of death unto death." It is faith that makes the difference. " The kingdom of God is not meat and drink ; but righteousness and peace and joy in the Holy Ghost." (Rom. xiv. 17.)

When men, not satisfied with the celebration of those services which the Gospel enjoins, went about to seek devices for imposing upon the beholders with a multitude of costly and gorgeous ceremonies,—when, not contented with worshipping God, they must erect into one greater than God, her whom the Scripture declares to be " blessed among women," but no more,—when, not satisfied with acknowledging the apostles and martyrs of the days of Christ, they loaded their calendar with the names of hundreds for whom worldly policy, more than

religious duty, claimed the honours of canonization,—when, not acknowledging that reason, as well as the Gospel, declares, that there is but “one Mediator between God and man,” even the God-man Christ Jesus, a host of inferior mediators and intercessors were created and adored,—when, refusing to walk by the light of faith, through the aid of pictures, and statues, and all the blazonry of earthly invention, it was attempted to lead men by the sight of human devices to the mercy-seat of the invisible God;—then it was, that the Church of Rome fell from her high estate of innocence, and corrupted and defiled the pure unsullied worship decreed in the book of life. And it was for this that the churches of Protestant Christendom repudiated her connexion, and rejected her assumption of authority.

The text distinctly leads to the conclusion, that in this Protestantism did well. Moreover, in things not forbidden, in things allowed, there was also much error in the Church of Rome. Those fastings which the Gospel enjoins as means of grace, as useful handmaids of religion in preparing the heart for the entrance of true Gospel humility, superstition erected into works of merit, and taught to be the means, not only of humbling the soul before God, but the means of claiming a reward. And, therefore, neglecting the true use of fasts, men vainly imagined that it was the abstinence, and not its result, which recommended them to the favour and protection of the Lord, as evidence of faith.

Now this is the real state of things between the Romish and the Protestant communions. Yet the same chapter of St. Paul to the Romans urges upon us this necessity,—that we must not, whilst we avoid the errors which we see and condemn, fall into the uncharitableness of condemning where there is no direct proof of intended fault. The Apostle's argument is expressly directed against rash condemnation of our neighbours, where the subject involves no offence against the Gospel, and where human judgment and the operation of faith are allowed free scope. Whilst, therefore, we justly renounce the errors of the Church of Rome, let us not uncharitably condemn her where she is not in fault; for there is as much sin in want of charity as in superstition itself. Wherefore, however wrong may be some of the uses to which fasting is put, since the Scriptures themselves inculcate fasting as a duty and a most useful aid to the influence of religion, it must be understood that the correct employment of that means of grace is not only not forbidden, but is an express and imperative obligation on the part of all.

And thus, again, we are led to conclude, that it was the abuse, and not the use of allowable forms and practices, which called down the vengeance of Heaven on the Jews of old; and that St. Paul is borne out fully by the strictest arguments of reason, when, in the last verse of the chapter before us, he tells us that “whatsoever is not of faith is sin.”

The form of godliness, even where the form is lawful, without the power thereof, is but a lifeless and spiritless body, dead and vain; and even the institutions and appointments of God himself, may be made, by hypocrisy, or want of discernment, but the means of insult to the majesty and power of Jehovah.

It is the want of this consideration which brings a direct charge of

superstition against the Church of Rome, and not the institution of festivals and rites received by her from the days of the Apostles; and it was this, also, which brought down the denunciations of God himself upon the very festivals which he had commanded the Jews to observe. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations: incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, my soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isa. i. 11—15.) "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours." (Isa. lviii. 3.)

I will not quote further on this subject, but refer you at once to the prophet Isaiah (ch. i. and lviii.); and beg you to reflect upon the reason given why the fastings and prayers of the Jews were despised. "Behold, in the day of your fast, ye find pleasure, and exact all your labours." Consider these words, my brethren, and see how well they apply to that fast which I have already shown you has been observed by the Church of Christ, from the very dawn of Christianity to the present hour; which the Church of Rome herself has preserved, amidst all her errors, and which the Church of England enjoins by solemn services, and by the most melancholy and imperative obligations upon all her children!

The awful considerations of the great event we celebrate upon Good Friday, should, indeed, lead Christians, of every denomination, to set apart that day for meditation, humiliation, and prayer; and I cannot think it uncharitable, or contrary to my text, to declare, that, to a believer, of whatever sect or name, there can require but little argument to enforce the observance of the day. What, then, is a minister to say to his congregation, when he turns from those whose consciences he is bound to exonerate from blame in not observing this fast; to those who profess to keep it, and sees them guilty of the identical sins denounced by the prophet Isaiah? When he sees them in the day of their fast—that day on which they should bow down, in dust and ashes, before the cross of Calvary, finding those sinful pleasures which nailed his Saviour to the tree? When he sees them exacting from their children, and servants, and husbands, and wives, and cattle, all their labours; or if they do not exact all, yet still dividing the day between God and mammon; professing to be abased and humbled for sin, to renounce the world and its vanities, the flesh and its appetites, Satan and his temptations, and yet unaccountably settling their accounts, or carrying on their accustomed pursuits; eating and drinking, rioting and reveling in worldly enjoyments or worldly ease?

There is, indeed, too much reason to fear, that we may uncharitably

condemn some who refuse to observe this fast, when they see how some of us observe it; but there is no uncharitableness in declaring, that they who are admitted members of the Church of England, who frequent our services, and take part in our worship, who have partaken of baptism at our fonts, and are outwardly wearing the badge of Christ's soldiers and servants, and who refuse to celebrate the wonderful events recorded in the services of the ensuing week, by, at least, a decent and devout consecration of one of its days to the worship of their God and Lord,—are justly and inevitably exposed to the denunciations recorded by the prophet, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear."

Little, indeed, can *he* know of the depravity of his heart, or of his estate by nature, of what he has fallen from by corruption and sin, who will not acknowledge his dying Redeemer; and little can he feel of gratitude for that sacrifice, or of the obligation he is under to that Redeemer, if he cannot spare one day from the world, from the flesh, and the devil, of a week consecrated to the most wonderful contemplations that ever passed through the mind of man or angel; if he cannot present himself, with his children and dependants, upon that day, in the house of the Lord, to humble himself, not in the weak and silly superstition of a crafty priesthood, but in the genuine repentance and lowliness of faith, imploring pardon for the past, and "grace to help in every time of need."

My brethren, the text has told us, that "one man esteemeth one day above another: another esteemeth every day alike: let every man be fully persuaded in his own mind." If you be of those who esteem one day, this day of which I speak, above all other days, as a day of prayer, fasting, and humiliation; or if you be of those who esteem every day alike, as consecrated to God by the ties of religion and the hallowed remembrances of your Redeemer's career,—then do I call upon you, in the name of God,—in the name of Christ, the Lamb of Sacrifice,—in the name of duty,—in the voice of your own best interests,—by all the sacred associations of the garden of Gethsemane, and the blood-stained cross of Calvary,—to forsake your pleasures, and to leave your labours, and to meet me here, on Friday next, to celebrate, according to the ritual of our holy and apostolic Church, the atonement upon which you can alone ground the slightest of your hopes for acceptance hereafter at the throne of God. Surely, you cannot be less moved by such considerations, than the earth that shuddered to its centre, and the sun that veiled his glory in a cloud of mourning. Surely, when all nature bowed before the sublime spectacle of the Son of God himself enduring death that you might live, your hearts will lead you, like the pious women of Jerusalem, to the foot of the cross, and cause you to exclaim with the astonished centurion, in the accents of conviction and hope, "Truly this was a Son of God!"

O, my brethren, let not these exhortations seem to you "as sounding brass, or a tinkling cymbal;" rather let them be to you the admonitions of a friend, who would lead you from the world of sin, vanity, and delusion, in which you dwell, to a contemplation of Christ upon the cross, as preparatory to meeting you (where I trust we shall meet),

on an early day, at the table of him who thus "died for your offences," that he might "rise for your justification."

Convinced and persuaded—fully persuaded in your minds,—act up to your convictions ; and may the blessing of your Saviour, who, in his agony, implored forgiveness on his murderers,—" Father, forgive them, for they know not what they do,"—be upon your determinations, their fulfilment, and their results !

W. B. C.

MISCELLANEOUS.

CONSECRATION OF CHURCHES, &c.

WE noticed and commended the publication of this Service, in our Number for February, page 75 ; but we think that our readers would be still further gratified by seeing its insertion in our Miscellany.

" *The Form of Prayer and Ceremonies used at the Consecration of Churches, Chapels, and Churchyards.*" *

PREPARATIONS IN ORDER TO THE CONSECRATING OF A CHURCH AND CHURCHYARD.

- ¶ *The Church is to be pewed, and furnished with a Reading-desk, Common Prayer, and great Bible, as also with a Pulpit and Cushion, a Font, a Communion-table, and with Linen and Vessels for the same.*
- ¶ *[The Burial-ground is to be properly enclosed, fenced, and completed, with gates and Church-ways.]*
- ¶ *The Churchwardens are to be named, and the Clerk appointed ; and the Deed of Conveyance or Donation of the Ground, the Endowments, and the evidences thereof, the Nomination of the Minister, and such other documents as shall in any case be requisite, are to be laid before the Bishop or his Chancellor, some time before the day proposed for the Consecration of the Church.*
- ¶ *An intimation of the Bishop's intention to consecrate the Church [and Burial-ground], with the day and hour appointed for it, is to be fixed on the Church-door at least three days beforehand.*
- ¶ *Chairs are to be set on the north side of the Communion-table for the Bishop, on the south for the Chaplains, and one conveniently near the Bishop's chair for the Chancellor or Registrar.*
- ¶ *The Communion-vessels are to be placed on the Communion-table ; or the Books and Vessels may be presented and received at the time of Consecration.*

THE FORM OF CONSECRATING A CHURCH OR CHAPEL.

- ¶ *The Bishop, attended by his Chaplains, is to be received at the west door, or at some other part of the Church or Churchyard which is most convenient, for his entrance, by the Chancellor, Registrar, Minister, Churchwardens and Trustees, and by them conducted to the Vestry-room. Having proceeded in his robes to the front of the Communion-table, the Minister presents to him a Petition praying that he will consecrate the Church, and the Deed of Endowment (if any), which the Bishop delivers to the Registrar, to be by him read aloud.*
- ¶ *The Petition having been read, the Bishop signifies his consent to consecrate the Church [and Burial-ground] according to the Prayer therein contained.*

¶ *As soon as the Church is quiet, the Bishop and his Chaplains, with the Preacher, and the Minister who is to officiate, and the rest of the Clergy, if any other be present, walk from the east to the west end of the Church (or from the Communion-table to the chief entrance), and back again, repeating alternately the 24th Psalm; the Bishop beginning:*

Psalm xxiv.

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2. *For he hath founded it upon the seas, and prepared it upon the floods.*

3. Who shall ascend into the hill of the Lord, or who shall rise up in his holy place?

4. *Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, or sworn to deceive his neighbour.*

5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. *This is the generation of them that seek him, even of them that seek thy face, O Jacob.*

7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

8. *Who is the King of Glory? It is the Lord, strong and mighty, even the Lord mighty in battle.*

9. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

10. *Who is the King of Glory? Even the Lord of Hosts, he is the King of Glory.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *When they come to the Lord's Table, the Bishop, taking his Seat in a Chair on the North Side thereof, the Deed of Conveyance is presented to him by the Minister; the Bishop lays it on the Table, and standing on the North Side, turns to the Congregation, and says:*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Holy Spirit, or by the express command of God, or by their own reason and sense of order and decency, have erected houses for the public worship of God, and separated them from all profane and common uses; which godly practice hath a manifest tendency to advance the honour of God's holy name, and to enliven the devotion of those who are engaged in his service: let us humbly hope, that our heavenly Father will favourably approve our present purpose, of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly pray for his blessing on this our undertaking.

¶ *Then the Bishop, kneeling down, says the following Prayer:*

O ETERNAL God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, who yet hast been graciously pleased to

promise thine especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name, to offer up their supplications and their praises to thee; vouchsafe, O Lord, to be present with us who are here gathered together, to consecrate this place, with all humility and readiness of heart, to the honour of thy great name; separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to thy service, for reading therein thy

If it is a chapel in which some sacramental or religious rites may not be solemnized, the sentences and prayers applicable to those rites are to be omitted.

most holy word, for celebrating thy holy sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for performing all other holy ordinances which may be lawfully solemnized therein. Accept, O Lord, this service at our hands, and bless it with such success, as may tend most to thy glory, and the salvation of thy people, through Jesus Christ, our Lord and Saviour. *Amen.*

¶ After this, the Bishop standing up, and turning his face toward the Congregation, says :

REGARD, O Lord, the supplications of thy servants; and grant, that whosoever shall be dedicated to thee in this house by baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and being made a living member of Christ's Church, may ever remain in the number of thy faithful and elect children. *Amen.*

GRANT, O Lord, that they who in this place shall in their own persons renew the promises and vows made for them by their sureties at their baptism, and thereupon be confirmed by the bishop, may continue thine for ever; and being preserved in the unity of thy Church, may daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom. *Amen.*

GRANT, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with a true, penitent heart, lively faith, and perfect charity; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and remain in perfect love and peace together unto their lives' end. *Amen.*

GRANT, O Lord, that by thy holy word which shall be read and preached in this place, the hearers thereof may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same. *Amen.*

GRANT, O Lord, that whosoever shall confess their sins, and offer up their prayers and praises unto thy divine Majesty in this place, may draw near unto thee with such steadfastness of faith, and with such seriousness, sincerity, and devout affection of mind, that they may be

graciously accepted in thy sight : O Lord, pardon their sins, compassionate their infirmities, enlighten and sanctify them by thy Holy Spirit, so to serve and worship thee here below, that finally they may be received into thy presence, to praise and glorify thee for evermore. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

NOW unto the King eternal, immortal, and invisible, the only wise God, the Father, the Son, and the Holy Ghost, be honour and glory, for ever and ever. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by the Chancellor or Registrar, and signed by the Bishop, and by him ordered to be enrolled, and preserved in his Registry.*

¶ *After this, the Minister officiating is to read the Service for the Day.*

PROPER PSALMS, lxxxiv. cxxii. cxxxii.

FIRST LESSON, 1 Kings, viii. 22 to 61 inclusive.

SECOND LESSON, Heb. x. 19 to 25 inclusive.

¶ *After the Collect for the Day, the Minister stops until the Bishop hath said the following Prayer :*

O MOST blessed Saviour, who, by thy gracious presence at the Feast of Dedication, didst approve and honour such religious services as this which we are now performing unto thee, be present with us at this time by thy Holy Spirit ; and because holiness becometh thine house for ever, sanctify us, we pray thee, that we may be living temples, holy and acceptable unto thee ; and so dwell in our hearts by faith, and possess our souls by thy grace, that nothing which defileth may enter into us ; but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed evermore. *Amen.*

¶ *Then the Minister who officiates proceeds with the Morning Service, after which the 1st, 2d, 4th, and 5th verses of the 84th Psalm are sung.*

COMMUNION SERVICE.

¶ *The Bishop reads the Communion Service ; and instead of the Collect of the Day, says the following Prayer :*

O MOST glorious God, we acknowledge that we are not worthy to offer unto thee any thing belonging to us ; yet we beseech thee, of thy great goodness, graciously to accept the dedication of this place to thy worship and service, and to prosper this our undertaking : Receive the prayers and intercessions of us, and all other thy servants, who, either now or hereafter, entering into this thine house, shall call upon thee ; and by thy grace prepare our hearts to serve thee with reverence and godly fear : Affect us with an awful apprehension of thy divine Majesty, and with a deep sense of our own unworthiness ; that so, approaching thy sanctuary with lowliness and devotion, with purity and sincerity of heart, we may be acceptable in thy sight, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. ii. 13.

NOW in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new Man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together, for an habitation of God through the Spirit.

¶ *Or,*

2 Cor. vi. 14—17.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

The Gospel. John ii. 13—18.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *Then the Bishop reads the Nicene Creed, and notice is given for the celebration of the Holy Communion on the following Sunday; after which the 100th Psalm is sung.*

Then follows THE SERMON.

¶ *The Sermon being ended, the Prayer for the Church Militant is read, and immediately before the final Blessing, the Bishop says the following Prayers:*

BLESSED be thy name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints upon earth; bless, we beseech thee, the religious solemnity of this day; and grant that in this place, now set apart to thy service, thy holy name may be worshipped in truth and purity to all generations, through Jesus Christ our Lord. *Amen.*

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; we beseech thee to take away from us all pride and prejudice, and whatsoever else may hinder us from godly union and concord ; that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. *Amen.*

BLESSED be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to erect this house to thy honour and worship. Bless, O Lord, them, their families, and substance, and accept the works of their hand ; remember them concerning this ; wipe not out this kindness that they have showed for the house of their God, and the offices thereof ; and grant that all, who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

¶ *The following is used instead, when the Church or Chapel has been built under the direction of Her Majesty's Commissioners :*

BLESSED be thy name, O Lord God, that it hath pleased thee by thy good Spirit, to dispose our sovereign lady and the estates of this realm, to supply the spiritual wants of thy people, by appointing this and many other churches and chapels to be erected and dedicated to thy worship and service ; multiply thy blessings upon them, for their pious regard to thy honour, and to the good of souls ; remember them concerning this, and wipe not out the kindness they have shewn thy Church, and to the offices thereof ; and grant that our gracious queen may see and long enjoy the fruits of her godly zeal, in the edification of the members of our Church, and in the return of those that have strayed from it, that we may all live together in the unity of the Spirit, and in the bond of peace, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CONSECRATION OF A CHURCHYARD.

¶ *When the Service in the Church is finished, let the Bishop and Clergy, with the People, repair to the Ground which is to be consecrated, and proceed round the Ground, repeating alternately the 49th or 115th Psalm.*

Psalm xlix.

O HEAR ye this, all ye people ; ponder it with your ears, all ye that dwell in the world ;
2. *High and low, rich and poor, one with another.*
3. *My mouth shall speak of wisdom, and my heart shall muse of understanding.*
4. *I will incline mine ear to the parable, and shew my dark speech upon the harp.*

The Epistle. Eph. ii. 13.

NOW in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new Man, so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together, for an habitation of God through the Spirit.

¶ *Or,*

2 Cor. vi. 14—17.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

The Gospel. John ii. 13—18.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *Then the Bishop reads the Nicene Creed, and notice is given for the celebration of the Holy Communion on the following Sunday; after which the 100th Psalm is sung.*

Then follows THE SERMON.

¶ *The Sermon being ended, the Prayer for the Church Militant is read, and immediately before the final Blessing, the Bishop says the following Prayers:*

BLESSED be thy name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints upon earth; bless, we beseech thee, the religious solemnity of this day; and grant that in this place, now set apart to thy service, thy holy name may be worshipped in truth and purity to all generations, through Jesus Christ our Lord. *Amen.*

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; we beseech thee to take away from us all pride and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

BLESSED be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to erect this house to thy honour and worship. Bless, O Lord, them, their families, and substance, and accept the works of their hand; remember them concerning this; wipe not out this kindness that they have showed for the house of their God, and the offices thereof; and grant that all, who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

¶ *The following is used instead, when the Church or Chapel has been built under the direction of Her Majesty's Commissioners:*

BLESSED be thy name, O Lord God, that it hath pleased thee by thy good Spirit, to dispose our sovereign lady and the estates of this realm, to supply the spiritual wants of thy people, by appointing this and many other churches and chapels to be erected and dedicated to thy worship and service; multiply thy blessings upon them, for their pious regard to thy honour, and to the good of souls; remember them concerning this, and wipe not out the kindness they have shewn thy Church, and to the offices thereof; and grant that our gracious queen may see and long enjoy the fruits of her godly zeal, in the edification of the members of our Church, and in the return of those that have strayed from it, that we may all live together in the unity of the Spirit, and in the bond of peace, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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Psalm xlix.

O HEAR ye this, all ye people; ponder it with your ears, all ye that dwell in the world;

2. *High and low, rich and poor, one with another.*
3. *My mouth shall speak of wisdom, and my heart shall muse of understanding.*
4. *I will incline mine ear to the parable, and shew my dark speech upon the harp.*

5. Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

6. *There be some that put their trust in their goods, and boast themselves in the multitude of their riches.*

7. But no man may deliver his brother, nor make agreement unto God for him;

8. *For it cost more to redeem their souls ; so that he must let that alone for ever ;*

9. Yea, though he live long, and see not the grave.

10. *For he seeth that wise men also die, and perish together, as well as the ignorant and foolish, and leave their riches for other.*

11. And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12. *Nevertheless, man will not abide in honour, seeing he may be compared unto the beasts that perish ; this is the way of them.*

13. This is their foolishness, and their posterity praise their saying.

14. *They lie in the hell like sheep, death gnateth upon them, and the righteous shall have domination over them in the morning ; their beauty shall consume in the sepulchre out of their dwelling.*

15. But God hath delivered my soul from the place of hell, for he shall receive me.

16. *Be not thou afraid, though one be made rich, or if the glory of his house be increased ;*

17. For he shall carry nothing away with him when he dieth, neither shall his pomp follow him.

18. *For while he lived, he counted himself an happy man ; and so long as thou doest well unto thyself, men will speak good of thee.*

19. He shall follow the generation of his fathers, and shall never see light.

20. *Man being in honour hath no understanding, but is compared unto the beasts that perish.*

Glory be to the Father, and to the Son, and to the Holy Ghost ;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm cxv.

NOT unto us, O Lord, not unto us, but unto thy name give the praise ; for thy loving mercy, and for thy truth's sake.

2. *Wherefore shall the heathen say, Where is now their God ?*

3. As for our God, he is in heaven ; he hath done whatsoever pleased him.

4. *Their idols are silver and gold, even the work of men's hands.*

5. They have mouths, and speak not ; eyes have they, and see not.

6. *They have ears, and hear not ; noses have they, and smell not.*

7. They have hands, and handle not ; feet have they, and walk not ; neither speak they through their throat.

8. *They that make them are like unto them ; and so are all such as put their trust in them.*

9. But thou, house of Israel, trust thou in the Lord ; he is their succour and defence.

10. *Ye house of Aaron, put your trust in the Lord ; he is their helper and defender.*

11. *Ye that fear the Lord, put your trust in the Lord ; he is their helper and defender.*

12. *The Lord hath been mindful of us, and he shall bless us ; even he shall bless the house of Israel, he shall bless the house of Aaron.*

13. *He shall bless them that fear the Lord, both small and great.*

14. *The Lord shall increase you more and more, you and your children.*

15. *Ye are the blessed of the Lord, who made heaven and earth.*

16. *All the whole heavens are the Lord's ; the earth hath he given to the children of men.*

17. *The dead praise not thee, O Lord, neither all they that go down into silence.*

18. *But we will praise the Lord, from this time forth for evermore. Praise the Lord.*

Glory be to the Father, and to the Son, and to the Holy Ghost : As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Or, standing in some convenient place, let the Bishop say :*

THE glorious Majesty of the Lord our God be upon us. Prosper thou the work of our hands upon us, O prosper thou our handy work.

¶ *After which the Sentence of Consecration (unless included in the Sentence of Consecration of the Church) shall be read by the Registrar, and signed by the Bishop ; and a Psalm may be sung, viz. Psalm xxxix. v. 5—8.*

¶ *Which ended, the Bishop shall say :*

O GOD, who hast taught us in thy holy word, that there is a difference between the spirit of a beast that goeth downwards to the earth, and the spirit of a man which ascendeth up to God who gave it ; and likewise by the example of thy holy servants, in all ages, hast taught us to assign peculiar places where the bodies of thy saints may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Redeemer : Accept, we beseech thee, this charitable work of ours, in separating this portion of land to that good purpose ; and give us grace, that by the frequent instances of mortality which we behold, we may learn, and seriously consider, how frail and uncertain our condition here on earth is, and so number our days, as to apply our hearts unto wisdom. That in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life, with him who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

DEFECTS OF OUR PRESENT ECCLESIASTICAL SYSTEM, AND
THEIR REMEDIES.

(Continued from Page 34.)

IN order to remedy these defects in our Ecclesiastical system in reference to the market-towns in the agricultural districts, I would propose that one or more of the wealthy livings, or a greater number of those which are of smaller income, should be added to the cure of the Clergy in such towns, so as to secure the residence in them of at least three or four Clergymen. A single Service in the day, with occasional weekly visitation, would be all that is required, and as much as commonly they possess at present for these rural parishes; while the continued residence and ministrations of several Clergymen would be secured in the towns where they are so much needed. By bringing the endowed schools, and other institutions, more immediately under the superintendence of the Church in such places, each market-town would possess a collegiate church, which might be made a sort of *cathedral in miniature*, and thus realize one of the pious designs of Cranmer, and the early Reformers, who contemplated the formation of such institutions out of the property of the suppressed monasteries. I would unite with these collegiate churches institutions for aged and decayed Clergymen, who, at present, from the want of such retreats, are often compelled to continue their ministerial labours long after the period when they can discharge them with satisfaction to themselves, or with benefit to the Church, and the people committed to their charge.

A considerable difficulty here arises as to the means of effecting this change; I think, however, that it is far from being insurmountable. Perhaps not less than one-fourth of such livings are in the patronage of the Crown, or of other public bodies; as to the transfer of such patronage, then, there could be little difficulty. The patronage of these collegiate churches should be at once vested in the diocesan or other Ecclesiastical Corporations; and the funds for effecting these changes might be found in a coextensive sale or transfer of episcopal patronage, or of that of the Crown and other public or Ecclesiastical bodies, who might be indemnified by sharing the patronage of the new institutions with the Crown and the several Bishops. If these sources failed, the annual incomes of the transferred livings might be appropriated to the extinction of the rights of private patronage in these respects, after deducting a sufficiency for the charge of paying Curates. And, supposing the Government would advance a sum of money for the purpose, on security of the incomes arising from such livings, the plan might be partially, or wholly carried into effect with little delay; at any rate, a few years (not exceeding, perhaps, *twenty*) would suffice, even without such aid, to bring about the change.

I must confess, Mr. Editor, that, to my humble view, the efforts hitherto made after what is called Ecclesiastical Reform have been in a wrong direction; it is not the mere equalizing the incomes and labours of our *few* Bishops that can reach the defects of the Church, as really felt by the people at large. It is not by suppressing Canons, and other Cathedral Dignitaries, or by a transfer of their rights and patronage, that

we should seek for improvement: rather, perhaps, the means of reward for ministerial usefulness, and theological learning, should be increased; whereas the proposed plans only go to diminish them. Even, at present, compared with the numerous Ecclesiastical offices and dignities suppressed at the Reformation, the number of such appointments must be considered very small; but to make them still fewer, is only to follow up the destructive plans of the courtiers and *minions* of the courts of Henry VIII. and Edward VI. Such collegiate foundations as I have just suggested would partially remedy the mischiefs already perpetrated; and if, in addition to these, the Incumbents of the larger livings, and the Deans and higher Cathedral Dignitaries were converted into rural Deans and suffragan Bishops, so as to bring the whole country under a well-organized system of Ecclesiastical supervision and control, the efficiency of the Church would be greatly increased, and its general influence along with it. The very small number of our Bishops, compared with the increased population, deprive the great body of the Clergy and people of the real benefits of an Episcopacy. One benefit of the Reformation consisted in an increase of the number of Bishops; and it is well known that a still farther increase was meditated by the Reformers; and surely the state of the population, compared with itself at the time of the Reformation, makes such an increase far more necessary in the present day.

The above suggestions I recommend with confidence, because they are not my own, nor the new-fangled plans of modern Reformers, but partly the plans of Cranmer and his brethren, and partly the mere carrying out of those principles of Reform which they entertained. It is lamentable that, after three hundred years, we should still have to lament the defects, and mourn over the evils which so deeply affected them.

G. C.

P. S. I find that one argument much insisted on for the revival of Convocation is somewhat opposed to what has been said above. The advocates for such revival say, that, however more efficient a general Synod of the Church might prove, yet Convocation is already made to our hands, and a body publicly recognised. These are, undoubtedly, very great recommendations; and I fully agree with them that Convocation is better than the present state of things. My fears, however, arise from hence; that if, from the causes above assigned, Convocation should not answer the general expectation, we should incur the danger of its entire suppression, and of an increased dislike, on the part of our rulers and the nation, to all such ecclesiastical checks on the civil government. If, however, we cannot obtain a *better* representation of the Church, I would say, let us endeavour, by all lawful means, to obtain the revival of the now dormant powers of Convocation. Is it not marvellous that the very men (Conservative Statesmen) who denounce the attempt to subject the army of England to the Minister of the day, and his political exigencies, should shut their eyes to the mischiefs arising from leaving the Church, its patronage, and its interests under the powers and control of the same sinister influence?

AN ATTEMPT TO HARMONIZE THE EVANGELICAL NARRATIVES
OF THE RESURRECTION.

SIR,—Having lately been led to compare the several narratives of the Evangelists in regard to our Lord's resurrection, and the subsequent events, I have been much struck at the variety of methods adopted by the harmonists for their adjustment. The difficulty seems to me to arise chiefly from the means by which the accounts of Mark and Luke are to be reconciled to that of Matthew. This difficulty may, perhaps, be diminished by an attention to the peculiarities of the Gospel of Matthew, and to the undesigned coincidences which may be traced between his narrative and the more precise information intended to be conveyed by the other Evangelists. St. Matthew seems to have followed throughout his Gospel the order of time, and the exact series of events; St. Luke, on the other hand, seems to have chiefly designed the classification of events, without much regard to chronological arrangement; and St. Mark, to have pursued an intermediate method. There is also a peculiarity in St. Matthew's Gospel, arising from the use of the plural number, where one or both the other Evangelists use the singular. Thus, in the case of the demoniacs in the country of the Gergesenes, and of the blind men at the gate of Jericho, the other Evangelists name but one individual, while Matthew mentions two; and while Luke informs us that only one of the malefactors on the cross reviled Jesus, Matthew, followed by Mark, indefinitely says, "They also which were crucified with him, cast the same in his teeth." The same mode of speaking has been also followed in Matthew's narrative of the third denial of Christ by Peter; "They that stood by, said unto Peter."

Now, in the narrative of the resurrection, I think we may gain some light by bearing this peculiarity of St. Matthew in mind. We know that no less than four women visited the sepulchre of Christ, "in the end of the Sabbath, as it began to dawn, towards the first day of the week;" yet Matthew names two only, "Mary Magdalene, and the other Mary;" and he ascribes the vision of the angel, and the message to the disciples announcing the resurrection of Jesus, and his intended appearance to them in Galilee, as happening to both the women: and, again, speaking of them both, he says, "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me." "And the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted." Now I think, that bearing this peculiarity of the Evangelist's phraseology in mind, his use of the plural number in the above places by no means ought to stand in the way of our supposing it to be used indefinitely for the singular, if the parallel passages seem to require it. St. Matthew's account is evidently more indefinite than that of the other Evangelists; he passes over the several other appearances of Christ, during the forty days previous to his ascension, and only mentions the most distinguished one slightly, as it was supported, when he wrote, by so many surviving witnesses; and

the few words here recorded as uttered by Christ, are designed as an epitome of all the discourses of our Lord to his disciples subsequent to his resurrection. The absence of all mention of the ascension is a remarkable proof of the studied brevity of the Evangelist, and leads us therefore not to expect that minuteness of detail in this part of his Gospel, which the peculiarities of his situation, no doubt, called upon him to avoid. If then, in this part, the Evangelist only intended to give us an epitome, as it were, of the whole forty days' transactions, we are bound to explain it by a reference to the fuller narratives of the other Gospels, and to assign it to any period to which we can most conveniently adjust it.

As the narrative stands in the English version, it seems as if St. Matthew intended to leave the impression, that some of the eleven remained ultimately unconvinced: but this, surely, never could be intended; and we may rest certain, that had he thought such a construction of his words possible, he would have said much more than simply, "but some doubted." Various are the expedients of the critics to obviate the difficulty; but the only one which is at all even tolerable, is that proposed by Le Clerc: "And they worshipped him; even those who had doubted." Even if the propriety of the original language be violated by such a translation (which however is far from certain), it is better than that violation of all probability and moral propriety, which arises from supposing that the sacred writer would simply leave his readers under such an impression without a word of explanation; or without adducing the fact of the subsequent removal of the doubts, had such a fact ever taken place. I cannot then but regard this incidental allusion to the fact, that some had doubted, as requiring to be explained by a comparison with the other narratives; and, at the same time, as a remarkable proof of the truth of the histories thus undesigned by coincident, Mark and Luke also narrate but one appearance to the Eleven: but still we have again an incidental allusion to these doubts. "He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen," is the language of the former; while the latter leads us one step further: Jesus said unto them, "Behold my hands and my feet, that it is I myself; handle me, and see: and he shewed them his hands and his feet." St. John alone leads us to the true conclusion. A sense of delicacy and forbearance towards Thomas (similar to that which led them to suppress the names of Peter and Malchus, in the narrative of our Lord's apprehension by the officers), caused the suppression of the name of the doubting apostle during his lifetime: John had no such motive, and not only reveals the name, but also gives us the information, that the facts, which are narrated by his predecessors as occurring at a single interview with the Eleven, really comprised two distinct appearances; and, if we take into account Matthew's Gospel, and consider that he intended to give us the history of an appearance to the Eleven in Galilee distinct from the two former, which were vouchsafed probably at Jerusalem, we shall see at once with what studied brevity these sacred writers narrated these events, and how they have thereby been led to comprise several distinct facts, in point of time, as occurring on a single occasion. It seems clear to me, that all these allusions are made to the

single incredulity of Thomas ; or at least that that is the principal point of the allusion. "They worshipped him ; even those who had doubted." "My Lord, and my God," are the words in which that worship was expressed ; whilst his reproof for their unbelief and hardness of heart, and the mention of "his hands and his feet," irresistibly brings before us the whole scene, at which the hitherto "faithless" Thomas became "believing."

The chief difficulty, however, in harmonizing the several narratives of the resurrection, arises from the appearance to the women, who came early to the sepulchre. To reconcile the Gospels in this respect, has afforded ample employment to the harmonizers. Some have been led to imagine two or more companies of women ; and such an extent of garden, and such numerous gates and avenues belonging to it, that these several companies might all seek the sepulchre at nearly the same time, and yet without one company meeting another, or being aware of another's presence. The improbability of all this is so great, and the difficulty arising from that being attributed to the whole company of which Mary Magdalene was the leader, which, in reality, happened to her alone, is so easily removed by a reference to the usage of the sacred writers, who so frequently do the same on other occasions, that I cannot but feel satisfied that there was but one company of women, and that the appearances were vouchsafed to Mary Magdalene alone. We are assured, that our Lord appeared to her first of all ; and she is in every account represented as participating in the previous vision and message of the angels in the sepulchre : if then we suppose the rest of the company to have also received the same command subsequently, we must suppose Mary, contrary to the command of the angel to go quickly, to have waited for her companions, that she might hear the very same commands, and see the very same visions a second time. The objections to this seem formidable ; whilst the contrary supposition is easy of belief. The discrepancy in the narratives, as to whether there were two, or only one angel ; as to whether the messages and visions were vouchsafed to the principal person, or to the whole company ; and as to the precise time,—is really a matter of small account to any one who is acquainted with the sacred writings ; whilst every circumstance besides, forces on us the conclusion, that all the Evangelists intended to narrate the same events. The angelic vision and message in the sepulchre is the same in all ; and so is the first appearance of our Lord ; as we may learn, by considering the circumstances attending it, and the words spoken. Nor do the words of the two disciples going to Emmaus (Luke xxiv. 22—24), necessarily imply that some of the women had arrived and announced the vision of angels to the disciples, before the arrival of Mary Magdalene with the testimony of her having seen the risen Jesus ; for the assertion, that the men "went to the sepulchre, and found it even so as the women had said, but him they saw not," seems to imply that some of the women had seen him. As to the discrepancy of the time, it is hardly worth discussion. The company of women had probably set out "very early, while it was yet dark," in order that, having a considerable distance to go, they might arrive at the sepulchre before the break of day ; and the transactions in the garden would extend the time to "the rising of the sun."

Whilst the difficulties in the way of the supposition, that there was

only one company, and that Mary Magdalene alone out of that company received these divine manifestations, seem thus easily removed ; there is an undesigned coincidence which, I think, establishes the fact. "They held him by the feet, and worshipped him," are the words of Matthew : "Touch me not," are the words of Jesus to Mary Magdalene, as recorded by St. John. Now the scholiast (Euripides, *Phoenissae*, 910) explains the word ἐπίλαμβάνομαι (a word of kindred meaning with clasping the knees or feet,) by the verb ἀπτομαι, to touch. I therefore think that both Evangelists, though St. Matthew, as usual with him, speaks in the plural number, intended to mention the same event, viz. that of Mary clasping the feet or knees of Jesus, in token of deep veneration, or, perhaps, even of adoration. The prohibition of these acts of adoration amounted to the same command as that of the angels in the sepulchre, to go quickly ; as if Christ had said, "Lose not the time in these acts of affection and veneration : I am not going immediately to ascend to my Father, so that thou wilt see me again ; but go at once to my sorrowing disciples, and bear to them the comfortable assurance of my resurrection, and my speedy assumption to the right hand of Power, as their Mediator and Advocate."

Relying on the principles of interpretation above laid down, I am inclined to suppose the following adjustment of the several appearances of our Lord after his resurrection, as exhibiting the greatest verisimilitude. The guards had, probably, been placed at the sepulchre so privately, that their presence there was unknown to the disciples ; and in alarm at the resurrection, they had withdrawn previously to the arrival of the women. It appears that Peter and John also were near the sepulchre, otherwise Mary Magdalene would hardly have so quickly been able to summon them ; and their presence was, without doubt, for the purpose of removing the stone from the entrance of the receptacle, by previous arrangement with the company. Mary Magdalene seems to have arrived first, either for the purpose of reconnoitring, or led on by the ardour of her zeal : she finds the sepulchre deserted, and immediately summons Peter and John. On their departure, she still stands at the sepulchre, weeping at the thought that "they had taken away her Lord, and she knew not where they had laid him" (words which certainly imply, that neither herself, nor the two apostles, had as yet any thought of Jesus having arisen, whatever some expressions elsewhere, arising from the want of attention to the order of time by the Evangelists, may seem to imply). She, at length, "stooped down into the sepulchre," and then saw the two angels, and received their command ; and, in confusion at the scene, and hardly in possession of herself, she, on turning round and beholding Jesus, supposing him to be the gardener, says, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." On the recognition taking place, she receives the command to the disciples of Jesus ; and joining the other women, hastens to convey the glad tidings to them. Jesus next appears to the two disciples going to Emmaus ; then to Peter ; then to the apostles, and the others assembled with them, on the evening of the first day. On the Sunday following, he again appears to the apostles, Thomas being now with them. Then follow the appearance to John and Peter, and five others of the apostles, at the lake of Galilee ; and probably at about the same time, the appear-

ance to "above five hundred brethren at once." (1 Cor. xv. 6.) "After that (or, perhaps, moreover) he was seen of James; then of all the apostles." This last appearance I take to be that more especially intended to be recorded by St. Matthew; and which was the same as the one at Bethany, when, "While they (the apostles) beheld, he was taken up; and a cloud received him out of their sight!"

I cannot undertake to say, how far the above arrangement of those events has been anticipated by others; but as far as my own recollection serves me, I do not remember to have seen in the commentators an attempt to reduce the women who were early at the sepulchre to one company, or the several appearances recorded by the Evangelist, to those vouchsafed to Mary Magdalene alone. Should you, Sir, think this humble attempt at removing some of the difficulties hanging over this part of holy writ, worthy a place in the *REMEMBRANCER*, its insertion will be esteemed a favour, by

G. C.

P.S.—I have above mentioned four women, as being at the sepulchre; I find, however, that many of the Commentators endeavoured to reduce the number to three. They suppose that, during the life-time of the Virgin Mary, the Evangelists suppressed her relation to Christ, in order to save her from persecution, under which at last it is probable she actually did fall, according to the saying of the holy Simeon, "Yea, a sword shall pierce through thine own soul also!" According to this plan, "the mother of Jesus," in St. John, is the same person as "the mother (i. e. the stepmother) of James and Joses," in St. Matthew and St. Mark; and Mary the wife of Cleophas is called in St. Mark, Salome, and was mother of the sons of Zebedee, and the sister of our Lord's mother. Now I willingly concede, that great care is necessary in steering clear of the difficulties arising from the variation of names belonging to the same person in the holy Scriptures; thus, even in the names connected with the college of Apostles, what variation exists! "Lebbeus, surnamed Thaddeus," is the same person with "Judas, brother of James," whose real (or reputed) father was "Cleophas," which is also pronounced and spelt in other places, "Alpheus;" or "Simon the Canaanite," is the same as "Simon Zelotes;" whilst "Bartholomew" is almost universally conceded to be the same person with "Nathanael of Cana in Galilee." Yet, notwithstanding these considerations, I cannot but think that the attempt to reduce the number of the women named in Scripture as having gone early to the sepulchre, to *three* only, involves us in inextricable confusion. And here again we meet with some singular and undesigned coincidences; although St. Matthew names only two, "Mary Magdalene, and the other Mary;" yet when our Lord appears to the women on their return from the sepulchre, he is represented as saying, "All hail!"—words hardly consistent with the presence of only two women. According to what I have before advanced, I am still, however, of opinion, that by some cause or other, Mary Magdalene was separated for a short time from her companions, and that the appearance was vouchsafed to her alone during such brief period of separation from the rest. There is here also a singular coincidence, amidst all these discrepancies, between the narratives of the Evangelists, tending to show that the first appearance of all to Mary Magdalene recorded by St. John, was the very same less

circumstantially given by St. Matthew. In the latter Evangelist, Jesus meets the women on their going from the sepulchre ; in St. John, he appears to Mary Magdalene as "she turned back" from the sepulchre. In short, a careful attention to St. Mark's narrative easily clears up all difficulties ; for it shows that, though he mentions "Mary Magdalene, and Mary the mother of James, and Salome" (to whom St. Luke adds "Joanna, and other women that were with them," suppressing, however, the name of "Salome"), as all participating in the celestial vision of the angels in the sepulchre, yet to Mary Magdalene alone was the personal appearance of our Lord vouchsafed.

ON THE USE OF PSALMS AND HYMNS.

Reply to Observations, as given in THE CHRISTIAN REMEMBRANCER, page 159, &c. upon the Use of Psalms and Hymns in the Public Service of the Church.

I. WE shall follow the order of the arguments as there given, and upon the first (p. 160) we shall observe, that we regard as of some importance the admitted fact, that the *common* law of the Church was such as we had contended for, and that *long custom* might authorize the very practice which we advocate.

The statement of Bishop Gibson, as quoted by our Right Reverend correspondent, requires some modification ; for the word *Liturgy* did not then extend to all the services of the Church, but simply to the eucharistic office ; the more solemn part of which, in its general form, in the order of its parts, and its whole substance, was entirely, or nearly so, fixed and invariable. But in the *introductory* and *concluding* parts, which consisted chiefly of Psalms, Hymns, Lessons, Anthems, and Collects, each Bishop used the right of altering old, and introducing new forms from time to time. Much the same may be said of the other offices.

The right, however, was not confined to Bishops, as is supposed, but was exercised by Abbots, and the heads of religious institutions generally ; many hymns, anthems, and collects, having come down to us as the compositions of men in an inferior station in the Church. Moreover, in the Act of Edward VI. quoted above, "Parish Churches" are named as well as "Cathedrals;" from which we infer, that anterior to the Reformation, even the inferior clergy had the power—not, as Bishop Gibson states, of altering the Liturgy, but of beginning or ending it with such anthems, hymns, and collects, as in reality constituted the psalmody of that day, and which exactly answer to that, for the use of which we now contend.

His Lordship, however, for the sake of argument, seems willing to admit all this, but then in a very long series of observations contends that the Bishops and Clergy were, at the Reformation, deprived of their ancient custom and right.

II. Now in these observations we have an important admission*; viz. that Psalmody, in any way, over and above that contained in the "prescript form of Service," was not contemplated. If so, the law of

Edward does not apply to the Psalmody, which is the subject of the present discussion.

But inasmuch as this Law of Edward VI. was repealed, it is unnecessary to enter upon its meaning: we will at once therefore go to the Injunctions of Elizabeth which are now in force, and which allowed, *not ordered*, "an Hymn, or such like Song," at those times.

We deny that the words Anthem and Hymn bear that restricted sense put upon them by our Right Reverend correspondent. In the Roman Services, which the Act of the second of Edward VI. abolished, Antiphons or Anthems were not confined to extracts from the Bible: and in the preface to a small volume of "Ancient Hymns from the Roman Breviary," lately published by Messrs. Rivington, we have the admission, that the word *Hymn* was generally applied to those metrical compositions, such as the *Veni Creator*, with which the canonical hours of the Church, before the Reformation, abounded.

Moreover, the Bishop supposes that the words "*Hymn* or such like *Song*," in the Injunctions of Elizabeth, were confined to "those which are so named in our Book of Common Prayer; such as the 'Te Deum,' and the 'Benedictus,' under the former name; and the 'Song of the Blessed Virgin Mary,' and the 'Song of Simeon,' under the latter." This appears to us to be contradicted by the very words contained in the same injunction, where it is said that they may be sung "*in the beginning or in the end of Common Prayers*, either at Morning or Evening" Service; since it is clear that these had been already appointed to be used in the middle of the Service, and could not be changed. For the same reason, the caution that "the sentence of the said Hymn may be understood and perceived," cannot be supposed to refer to the above-mentioned Hymns and Songs in the Prayer Book; for the understanding and perception of which sufficient care had previously been taken. It must, therefore, in our judgment, have been designed to apply to Psalmody over and above that contained in the prescribed offices of the Church.

We have little doubt that, were a question at any time to arise in the Ecclesiastical Courts, as to the meaning of the words Anthem and Hymn, they would be interpreted in the more enlarged, rather than in the restricted sense put upon them by his Lordship. For when we consider that these Courts still continue to acknowledge the validity of Lay-Baptism, because such was the ancient dogma of the Roman Church, notwithstanding that our present Prayer Book assigns the administration of the rite to a *lawful* minister only; and notwithstanding such change in the Ritual was introduced in express condemnation of Lay-Baptism: we cannot admit the possibility, that those courts would depart from the ancient meaning of the words Anthem and Hymn, because a few sentences from the Bible happen, in the service for Easter-day, to be called Anthems,—which Anthems, by the way, have the *Gloria Patri* annexed. They may justly be called Anthems; but this circumstance does not decide that all other forms not taken from the Bible shall not be so called.

One favourite mode of arguing against the use of Psalms and Hymns at discretion is this,—that as none but the authorized version of the Holy Scriptures may be read in Churches, so no forms of singing,

except similarly authorized, may be used. But here is an evident confusion of ideas. The Holy Scriptures form a necessary part of the "prescript Service;" but the Psalmody, as appears from the Bishop's own admission, is no part thereof.

In arriving at these conclusions on this lengthened part of the argument, it appears to us that his Lordship reasons on the supposition that the Version of Sternhold and Hopkins can only be lawfully used in the Church, as being a part of the Bible, according to the practice which it is supposed was originally enjoined by the Law of Edward VI., whereby the "forms of singing" were to be exclusively taken from the Holy Scriptures. But we have the authority of the Ecclesiastical Commissioners for the Revision of the Liturgy at the Restoration, as quoted by Mr. Todd himself, for saying that this version is not to be esteemed a part of Holy Scripture. Indeed, we do not see how any *metrical* version in a modern language can be thought a part of Holy Scripture. Such was certainly the opinion of Bishops Beveridge and Horsley, who, in their ardent defence of these ancient versifiers, recommend them, only from the fact, that they designed to give not a mere version, nor a mere manual for "forms of singing," but a spiritual adaptation and interpretation of the Psalms for the godly edification of the people: and that although the quaintness of their verse may excite ridicule in those who are rendered fastidious by education, yet they are to be retained because agreeable to the vulgar; an admission which would require equally two Prayer Books,—one for the educated, and another for the common people.

We cannot, at this moment, lay our hand on our authority for the fact that *a part* of the Old Version was used in Churches towards the end of King Edward's reign; yet we feel convinced such was the truth: and if so, the custom of extra singing was known to the framers of the Act of Uniformity in the first year of Elizabeth; yet no notice was taken of it in that Act, nor in the Act after the Restoration, when the custom had become general. The revisers of the Prayer Book refused to consider this, or any other metrical version, therefore, a part of the Service, and, as such, left it open; though, according to Mr. Todd, the matter was pressed upon them.

Our original position, that the tacit consent of each Bishop in his own diocese was sufficient authority for the use of forms of singing at discretion, is fully borne out by the history of the way in which the New Version was introduced to the notice of the Church. Dr. Compton, Bishop of London, recommended this New Version to his Clergy, as if the mere royal allowance, unless backed by episcopal licence, was without authority; a fact which is confirmed by the custom on the transmission of Royal Letters, Forms for Days of Fasting or Thanksgiving, and Proclamations altering the style and title of the Royal Family, on the demise of the Crown. But what other Bishop did so? For it is, we think, a gratuitous assumption that the New Version was thus recommended by the Bishops *generally*; and if it were not, except in the diocese of London, the New Version is itself illegal: and as the Old Version itself has never, on any other than *implied* evidence, been authorized, either by royal or episcopal authority, in each diocese (for in so important a matter we dare not conclude the mere assumption of

the title-pages, and the license of an *imprimatur*, to be sufficient), we hold that, and every other version, to be illegal; unless we can fall back upon some right or custom independent of such "allowance." For the greater part of the kingdom, then, the episcopal authority for the use of these versions is only *implied*—is only "tacit consent." And if this be not sufficient, they have been received and used on a right and authority independent of both.

III. We now come to speak of this right as having never fallen into desuetude. It is not merely "here and there" that an irregularity may have occurred, but we speak from some acquaintance with the custom of English Cathedrals and the Chapels Royal when we affirm, that not a single choir can be found which has confined itself within the narrow bounds prescribed by his Lordship. We assert also, that the singing of discretionary forms in these places has existed all along; and therefore maintain that the custom has never fallen into abeyance.

We see then that originally the main parts and body of the Service were invariable, but the introductory parts discretionary; we argue not for introducing into the body of the Service these "forms of singing," but contend that the right, as it has all along existed, allows that "in the beginning or in the end of Common Prayer, either at Morning or Evening, there may be sung an Hymn, or such like Song, to the praise of Almighty God;" and that the Clergy always have been, and are still at liberty to appoint what they think will best effect so laudable a purpose.

As an additional proof to show that our opinion is by no means singular as to the liberty which we maintain is still continued to the Clergy, we cannot conclude this article better than by quoting a passage from a work on the "Music of the Church," by the Rev. J. A. Latrobe, M.A.,—a gentleman whose knowledge and experience in the science and history of that art are worthy of much attention.

"The innumerable and undisguised variations introduced clearly prove, that no authority is understood to be lodged in any person or persons to cramp a liberty, thus boldly assumed by the lower Clergy, and tacitly admitted by the higher. The Church herself has evidently given every encouragement to the practice of music; and, knowing that it is a tender and wayward plant, which best thrives when left to branch out into wilful and somewhat irregular shoots, and which droops under the chill blast of an unyielding command, wisely refrained from urging too fiercely the universal observance of a settled plan, and permitted each parish to suit its practice to its own genius, and the nature of its advantages. There is imperatively enjoined upon the people, neither the species of anthems to be performed, the precise character of the psalmody, the nature of the tunes to be adopted, nor the kind of instruments to be used. The Church well knew, that what is desirable is not always attainable; and as poverty and incapacity might be supposed, in some cases, utterly to deprive a congregation of this means of spiritual blessing, so each parish was left free to employ its peculiar resources, as God should aid it. The Reformers were too wise not to make a distinction between what is only a cheering, and what a necessary adjunct to the proclamation of the Gospel."—P. 9.

TRANSLATION OF I. CORINTHIANS, XV. 20—58.

BUT now Christ hath been raised from the dead ; he hath become the first-fruits of them that sleep. For since death came by a man, the resurrection of the dead also hath come by a man ; for as all die in Adam, even so all will be made alive in Christ. But each one is raised in his own order. Christ the first-fruits is already raised ; they that are Christ's are raised afterwards, at his coming. Then shall the end be, when he hath delivered up the supreme power unto Him who is his God and Father ; when he hath abolished every principality and every authority and power. For it is necessary that Jesus should reign, till he hath put all enemies under his feet. Even the enemy death is, last of all, to be abolished by him. For God hath subjected all things under his feet. But when the Psalmist saith that all things have been made subject to Jesus, it is plain that this is with the exception of the Father, who hath made all things subject unto him. But when all things have been made subject unto him, then also the Son himself shall be made subject unto the Father, who had made all subject unto him, in order that God may be all in all.

Otherwise, what will they do who are baptized in hope of the resurrection of the dead ? If altogether the dead are not raised, why also are they baptized in hope of the resurrection of the dead ? Why do we, the Apostles, also encounter danger every hour ? I protest by the glorying which I have on your behalf, in Christ Jesus our Lord, I myself am daily in danger of death. If (to employ a usual expression) I have fought with wild beasts at Ephesus, what advantage is it to me ? If the dead are not raised, *we might as well say with the unbelievers, "Let us eat and drink, for we are to die to-morrow."* Do not be deceived ; intercourse with the wicked destroys good morals : awake, as it is fit you should, from your intoxication of error, and do not fall into sin ; for some are ignorant of God ; I speak it to your shame.

But some one will say, How are the dead to be raised up ? and with what sort of body are they to come ? Foolish man, the seed which thou sowest is not made alive, unless it hath first died ; and as to the seed which thou sowest, thou dost not sow the future body, but the naked grain—of wheat, for example, or of some of the other sorts of grain. Yet God giveth it a body, as he hath pleased, and its own proper body to each of the seeds. Not every flesh is the same flesh ; but there is one kind of flesh of men, and another kind of flesh of beasts, and another of fishes, and another of birds ; and there are heavenly bodies, and earthly bodies : yea, moreover, the glory of the heavenly bodies is of one kind ; and the glory of those which are earthly of another kind. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; moreover, star differeth from star in glory.

Thus is it also with the resurrection of the dead. The body is sown in corruption,—raised in incorruption ; sown in dishonour,—raised in glory ; sown in weakness,—raised in power ; sown an animal body,—raised a spiritual body.

There is an animal body, and there is a spiritual body ; and so it is written, “Adam, the first man, became a living being, endued with

animal senses ;" whereas the last Adam became a life-giving spirit. But the spiritual body is not the first body ; but the animal body is the first, and the spiritual body is afterwards. The first man is from the earth, formed of dust ; our Lord, the second man, is from heaven. As was the one who was formed of dust, such also are those that are formed of dust ; and as the heavenly man is, such will they be that are to be heavenly ; and since we have borne the image of him that was of dust, we shall also bear the image of Him that is heavenly.

Now I say this, brethren, that flesh and blood cannot inherit God's kingdom, neither is corruption to inherit incorruption. Behold ; I tell you a thing hitherto unknown. We shall not all fall asleep ; but yet, at the last trumpet, we shall all be changed in a moment, in the twinkling of an eye. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For it is necessary that this corruptible body should put on incorruption, and this mortal body put on immortality. And when this corruptible body hath put on incorruption, and this mortal body hath put on immortality, then will come to pass the saying that is written, Death is swallowed up in victory. Where, Death, is thy sting ? Where, Hades, is thy victory ? (Now sin is that which is the sting of death, and the rules of moral law are those things which constitute the strength of sin.) Now thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye firmly founded, unmovable, abounding in the Lord's work at all times, knowing that your labour is not vain in the Lord.

G. C.

DISSENTING FESTIVALS.

THE following, which is taken from Mr. Calvin Colton's *Thoughts on the Religious State of America*, with his Reasons for preferring Episcopacy, may not be uninstructive to Dissenters in England :—

"The numerous holy days and saints' days, appointed or recommended to be observed, in the Episcopal liturgy, are objected to by Dissenters as relics of the Romish superstitions.

"As a theory, independent of these fragments of history, it would seem very suitable, that the most remarkable events of our Saviour's earthly abode, from his nativity to his ascension, should be, in some form and by special ordinances, commemorated. Whether the very week of the year or day of the month can be precisely determined, is not of material importance, if Christians can be agreed on any assumed dates for the respective events. It must be evident, that such observances are calculated to fix and preserve in the public mind the remembrances suggested by them ; and to do it more effectually than could be realized in the want of them, in the same manner as our 4th of July keeps alive the recollection and sentiments proper to be cherished in relation to that eventful period of our history ; in the same manner as the 22d of February reminds us of the Father of our Country ; and in the same manner as the annual celebration of any remarkable event or epoch, distinguished in history for good or evil to mankind generally, or to any community, may serve to inspire with gratitude, hope, and

courage, if the event was a blessing, or with admonition and caution, if it was an evil.

" And what harm in setting up like perpetual memorials, if there is room for them, to such names as the most distinguished of the apostles, evangelists, christian martyrs of the earlier and later ages, and the most eminent saints that belong to past history ? Is not their history inspiring and profitable to contemplate ? Is it proper—is it well, to let their names, their example, and their virtues go into oblivion ? Can it be honestly averred, independent of the supposed origin and mediate descent of some of these appointments, that the use made of them in the Episcopal Church is likely to have, or does have, any bad effect ? Viewed as a theory, the objection falls : and I am not aware that the practice is found to be vicious in its tendency. Every question of this kind, to be determined fairly, must be decided on the simple ground of its own merits, apart from the influence of prejudice.

" But who are they that make this objection ? I will suppose, for example, that they are Presbyterians and Congregationalists. Well, let us try them by their own rule : it is a singular fact, that within the limits of about twenty years, and for the most part in much less time than that, a calendar of stated religious occasions, or holy days, has been made up, adopted, and gone into general use throughout these two denominations, much more crowded, as I am inclined to believe—though I have not taken the trouble of counting the lists in the two cases for comparison—than the corresponding calendar of holy days adopted and recommended by the Episcopal Church, which have grown principally out of events scattered along the entire line of eighteen centuries. And in addition to these, there are constantly occurring numerous special and extemporaneous appointments, which, in their number, added to the amount of time allotted to their observance, probably exceed the calendar of stated occasions of the same class. There is a monthly concert (of prayer), so called, at least for every week in the year, and I believe somewhat in excess of this, assigned each to its specific object, as for example, to christian missions generally—which I believe is the primitive institution of the kind ; to the Sabbath-school enterprise ; to the tract cause and efforts ; to the cause of sailors ; to the temperance reformation ; to abolition of slavery ; to christian mothers' associations—which in many cases is weekly ; to revivals of religion ; and to numerous other specific occasions, already gone into extensive, and many of them into general observance. I suppose it would be moderate to state the monthly concerts, which are very generally observed, at *seventy-five* a year. There is a large class of other stated and extemporaneous religious occasions, obtaining and receiving a great share of the attention of the religious public of these two denominations, amounting in all, I should think, if we include the entire list of every sort above specified, to not less than *two hundred* a year, independent of the Sabbath. Of course I do not mean, that each of these has got into general use ; but probably not less than *one hundred and fifty* of them are very widely observed, and that too by the same individuals.

" This surprising list of religious occasions, or holy days, stated and special, has all grown up within about twenty years. The original monthly concert on the subject of general missions, has long since

attained to a very sacred estimation ; and so in its train have several others of the same class, though falling somewhat behind, as regards the interest felt in them. There are several annual concerts, to which very great importance is attached, as the first Monday in the year, for the world ; a day in February for colleges ; another for the cause of temperance ; and some others, the specific design of which I am not possessed of.

“ Of course I do not refer to these appointments to object to them. Many of them I have long sympathized with, and observed religiously for the design of their institution. My only object is to bring them up in array before those who are supposed to object to the comparative paucity of stated religious observances, or holy days, which are to be found in the religious calendar of the Episcopal Church, that it may be seen which party in fact has the most, the complainants or the accused.

“ It may not be improper, however—it may be instructive—to inquire for the moving springs of these recent and numerous appointments for the religious public of our country. As a general fact, the public, as a body, have never been consulted ; and it is equally true, for the most part, that ecclesiastical authorities have not been prime movers in this business : but nearly all of them have originated in the minds of individuals, or in a small circle of individuals. Favoured by the spirit of the times, and by the prevailing appetite for the multiplication of appointments of this kind, it has only been necessary to pro-pound, no matter from what quarter or by whom, and to begin a new one ; and almost immediately it has been taken up, and gone into a more or less general observance. I do not pretend to say that these conventional arrangements are worthy of less respect on that account ; or that they are less important, or less useful : but the fact undoubtedly is, that the public generally have not been consulted in their introduction ; that ecclesiastical authorities, and other highly influential religious associations, have rarely been consulted till after these appointments have originated, and been forced upon them ; but they have generally emanated from such obscure sources, that it would be very difficult to trace any considerable number to their moving cause.

That a reasonable number of these appointments may be useful, I think, will hardly be doubted by Christians ; and that the public have been drawn into an excess of such observances, I think, is no less true. To show how easy it has been to originate them, I shall take the liberty to state, that one of the most interesting, and as I think decidedly one of the most worthy of all—I mean the first Monday of the year, which is observed as a holy day throughout the United States, and extensively in Great Britain—was actually started and received its original impulse at the suggestion of a lady ! She conceived it, proposed it, and had the personal influence to get it under way, until it has obtained the sanction and recommendation of the General Assembly of the Presbyterian church ; of how many and what other religious bodies of this country I do not know ; of the wide christian public of Presbyterians and Congregationalists generally ; and of the Congregationalists in England through the recommendation of their General Union ! I believe this observance has obtained more attention, excited more interest,

and is likely to do more good, than any other of the entire list. The first and only one I have had the opportunity of attending, since it was started, was the first Monday of the current year, 1836; and then I was engaged with a highly respectable and esteemed pastor and his flock for five hours of the day in public—two hours and a half in the morning, and two and a half in the afternoon; and a very pleasant and profitable season it was. The interest of these uncommonly long services was well sustained by the superior tact of my clerical brother in the management of such a meeting.

“ The origin and progress of this religious day, from its beginning to its present date, as illustrative of the principle, ‘ Great effects from little causes,’ is a curious and instructive piece of history. It is substantially a type of most of the others, now under consideration, but more impressive than either. Nearly all of them have arisen in some such way, until the year has got to be literally crowded with them. It is instructive, as it shows under what influence our religious world has been brought: few of the religious and benevolent movements of the day have originated in the high and supervising religious bodies, and thence spread themselves out over the masses of the community; but they have more generally sprung up from sources so obscure as not to be generally known, and risen and extended their influence into every region of society. So far as they are good, it is no matter where they came from, or who first proposed them; but there is in fact more zeal than discretion in the quarters whence these emanations have burst forth upon the public, inasmuch as it seems to be imagined that we can never have enough of a good thing. I am clearly of the opinion, that, in the present state of things, since these matters have got well a-going, it would be safe for the popular ranks and the ladies to resign a reasonable share of this influence to the clergy, and let those now lead and guide who have heretofore been driven. I think, indeed, it would be a prudent and wise change.”

POLITICAL RETROSPECT.

DOMESTIC.—The Ministry have just managed to get over the difficulty of their position, arising from the motion of censure against the Colonial Secretary, (Lord Glenelg,) and seem as if able to retain office for some time longer, from the support they receive, in the hour of need, from the Radicals and Papists, who dread the return of the Conservatives to power.

In the Election Committees there have been strange doings; and, on the whole, we fear little good can be expected to arise to the country from this source, whence so much was justly looked for. The incompetency of

such tribunals seems now so generally admitted, that some better mode of trial for contested returns will ere long, without doubt, be attempted.

Her Majesty’s Coronation, it has been rumoured, will take place in June next.

THE CANADAS.—Reports of intended assembling of the so-called Patriots, within the borders of the United States, and of fresh irruptions into the Canadas, were again prevalent; but the arch-traitor M’Kenzie has written a formal disclaimer of all such intentions, and humbly deprecated such reports, as mischievous to himself and the other rebels who have taken

refuge in the Union, being likely to compromise them with the Government. We may trust therefore that all danger from that quarter is now over.

The Government at home deals very strangely with these Colonies, and metes out the same measure (viz. *recall and dismissal*) to the wretched and incapable Governor of Lower Canada, Lord Gosford, and to the gallant and able Governor of the Upper Province, Sir Francis Head; and now Sir J. Colborne, the brave successor of Lord Gosford is also about to be succeeded by the Earl of Durham.

It was fortunate for the credit and honour of the United States, that Sir Francis Head was delayed at Toronto, and did not accompany his family to New York; as a number of wretched ultra-Radicals had procured an indictment to be found against him for cutting out the steam-boat Caroline from the territory of the States; and there was a design to treat him with that summary mode of what they call justice, *Lynch-law*. As it was, his

family, three unprotected females were placed in circumstances of great alarm, and some danger, by the above wretched and contemptible people, and the mob which they commanded; a matter which might thus have led to very serious and embarrassing consequences, was most happily prevented.

THE PENINSULA.—An attempt at a rebellion in Portugal has just been made, the object of which seems to have been of a republican character. It was suppressed at the expense of some bloodshed; but the occurrence is so recent, and the accounts so imperfect, that we must wait for fresh arrivals, before we can be certain that all danger is at an end. The Queen seems to have acted throughout with great energy and wisdom. In Spain we still hear of the same endless battles and marchings of troops, but without any decisive result. The Commander-in-chief, Espartero, has acted in an ambiguous manner, and published a proclamation full of reproaches against the Ministry, which we fear, augurs little good.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

THE LATE BISHOP RYDER.—A tablet has lately been erected in the chancel of Lutterworth church, to the memory of the late Bishop of Lichfield, by his widow, the Hon. Mrs. Ryder. The tablet is of white marble, and contains a medallion with an excellent likeness of the bishop, by Hollins, of Birmingham. The inscription is as follows:—“Sacred to the memory of the Hon. and Right Rev. Henry Ryder, D.D., Bishop of Lichfield and Coventry, youngest son of Nathaniel Lord Harrowby, and Rector of Lutterworth from 1801 to 1814. In the discharge of his pastoral duties in this place he was himself taught of God so deeply the ruin of man and the love of his Saviour, that what things were gain to him he thenceforth counted loss for Christ; and consecrated his time, his talents, and his influence to his glory; eminently endowed with that charity, which ‘bareth all things, believeth all things, hopeth all things, endureth all things;’ while he testified to all men repentance towards God, and faith towards our Lord Jesus Christ, ‘he provoked them, by his life and conversation, to love and good works, giving no offence in any thing, that the ministry might not be blamed.’ As a chief pastor of the flock of Christ, his praise is in all the churches; but to perpetuate his memory as a parochial minister in a place which was dear to him as the scene of his early labours, amongst people whom he affectionately loved, and never ceased to remember in his prayers, this tablet is erected by his widow. He died at Hastings, on the 31st of March, 1836, aged 58, testifying to the last, that in Christ alone he sought both righteousness and strength.”

REV. T. CLARKE.—The parishioners of Long Compton, where the late Rev. Thomas Clarke had been minister for many years previous to his death, have raised amongst themselves upwards of one hundred pounds, towards the erection of a tablet in the parish church, to remain an affecting record of their love and of his good name.

DR. DONCASTER.—Some of Dr. Doncaster's late pupils having set on foot a subscription, for the purpose of presenting him with a tribute of their respect, communicated to him their design, with a view of ascertaining in what way it would be effected most agreeably to himself. He was pleased to assent to their proposal, upon condition that the subscription of individuals should be limited, and that the sum subscribed should be transferred through him to some local charity. In consequence of this arrangement, a considerable number of his late pupils lately met at the school-room, in Oakham, when an address was presented, together with a purse of one hundred and sixteen guineas, which the Doctor immediately announced his intention of transferring to the funds of the Rutland Society of Industry. The assembled party were sumptuously entertained in the evening by the Rev. Doctor, in the public hall of the school.

—
LIBERALITY OF DR. LEE.—Dr. Lee has made over to the Astronomical Society, of which he is the treasurer, the Perpetual Advowson of Hartwell, in Buckinghamshire.

—
THE CHURCH REGISTER NOT SUPERSEDED BY THE NEW REGISTER.—Mr. Ralph Barnes, of the Registry Office of Exeter, under this head has put forth a seasonable and useful little pamphlet, which should obtain general perusal. He says, “A notice is in circulation from the New Register Office, calculated to give an erroneous impression, that the use of the Church Register for Births and Deaths is superseded by the new Act.” That is not the case. The whole scope of the Act is, to establish a Register for a *new purpose*, altogether optional, and to leave the validity and use of the Church Register untouched. The Act imposes on the public *no duty whatever*, further than that of giving information of a birth and death when requested. The burthen of putting the provisions of the Act into operation rests entirely with the officers of the establishment, the local registrars, whose duty it is to *inform themselves carefully of every birth and death*, and to register it. Members of the Church will find that the *Church Register* is precisely of the same value as it has hitherto been, and that it *answers all the useful purposes of a Civil Register*. The measure which has received the authority of law is not calculated, and was not designed, to produce a *perfect* register of births and deaths. That is an object which never can be effected, without a machinery much more cumbersome and expensive than the legislature has thought fit to sanction. If the members of the Church think they obtain any advantage by the new register, they will avail themselves of it; but there is no legal obligation on them to resort to it.

—
NEW SCHOOL AT TAMWORTH.—Sir Robert Peel has had built a very elegant structure, in the Gothic style of architecture, for a school for the education of the poor children in the neighbourhood of Tamworth. The school was lately opened, when the Hon. Founder addressed the children, and awarded Bibles to several of the most proficient of the young scholars. Afterwards the youthful competitors for scholastic distinction were regaled with “old English fare.”

—
THE RECTORY OF BATH.—In addition to Mr. East, the officiating clergyman of St. Michael's, we have heard of two other candidates for this preferment, Mr. Brock and Mr. Wilberforce. Each of these gentlemen has a large party of adherents, and it has been suggested as desirable that the Living should be divided into three: the duties are more than sufficient to justify such a division; but an Act of Parliament would be requisite for the purpose.

—
EARL FITZWILLIAM'S LIBERALITY TO THE CHURCH.—Earl Fitzwilliam is at the present moment most liberally assisting in the building and enlarging no less than six churches in the neighbourhood of Doncaster—viz. by a subscription of 500*l.* towards the erection of a church at Thorpe; a liberal sum for a new church at Kimberworth; 500*l.* in aid of the rebuilding of Rawmarsh Church; and the entire cost of enlarging the churches of Tinsley, Wentworth, and Tankersley, for the accommodation of the poor in their respective parishes. In addition to this munificence towards the Church, we may add, that, within the last few years his Lordship and his revered and venerable father have expended many thousands of pounds in the erection of the churches of Swinton, Hoyland, and Greasbrough.

LIVING OF WILLENHALL.—In the Vice Chancellor's Court, this long-pending cause was lately decided. It was a suit to try the legality of the decision made in favour of the Rev. George Fisher, as minister of the parish of Willenhall, a scrutiny having been ordered into the votes of each candidate, namely, the Rev. G. H. Fisher, of Christ's College, Cambridge, and the Rev. G. W. White. Mr. Faber now applied to the Court, by consent of all parties, to carry the result of the scrutiny into effect, by dissolving the injunction, and decreeing in favour of Mr. Fisher. Mr. Blount appeared to consent on behalf of Mr. White; Mr. Girdlestone for the Duke of Sutherland and Thomas William Giffard, Esq., the Lords of the Manor of Stowheath; and Mr. Moore for the Dean of Windsor and Wolverhampton. The Vice Chancellor consequently decreed that the Rev. Mr. Fisher had been duly elected minister of the parish of Willenhall.

ARRIVAL OF THE BISHOP OF BOMBAY AT MALTA.—The Right Rev. the Bishop of Bombay arrived at Malta, from England, late on Thursday evening, January 11, in her Majesty's steam-packet *Volcano*, from Gibraltar. In consequence of a request from the Archbishop of Canterbury, his Lordship immediately made preparations for holding a confirmation. In the evening, divine service was read in the Government Chapel by the Rev. John Cleugh, after which the Bishop addressed the candidates for the holy rite. At ten o'clock on Saturday morning, a very respectable congregation was present to witness the ceremony—the first of the kind performed by a Protestant bishop in Malta. Considering the very short notice, it was gratifying to find that one hundred and nineteen persons were presented for confirmation. The Right Rev. Prelate, after the laying-on of hands, delivered to them an appropriate and impressive discourse. His Lordship was assisted at the altar by the Chaplain to Government and the Chaplain to the Forces, as well as by the Chaplains of her Majesty's Navy belonging to the ships in port. Immediately after the ceremony, the Bishop of Bombay embarked, under a salute from the batteries, on board her Majesty's steam-packet *Firefly*, for Alexandria, on his way to his distant diocese.

BISHOP OF WINCHESTER'S OPINION OF THE ECCLESIASTICAL COMMISSION.—From the Bishop of Winchester's late Charge we select the following, as his testimony against the Commission:—

“ You have a right to expect from me, on an occasion like the present, the frank expression of my opinion as to the constitution of the Commission itself, invested as it is with power which, at no distant period, will virtually control every other authority in the Church, as well as in respect of the particular measures already recommended in their Reports, so far as they affect this diocese.

“ And first, as to the constitution of the Board itself.

“ I object to it—

“ Because it exhibits the anomaly of a body corporate with perpetual succession, of which more than three-fourths are removable at the pleasure of the Crown; therefore, in fact, at the will of the Government for the time being:

“ Because it presents the example of a Board legislating in Church affairs, composed partly of laymen, partly of ecclesiastics, the latter of whom are selected from a single order in the ministry; in opposition, as I conceive, to primitive practice, and the principles and precedents of our own Church:

“ Because it arms that Board with powers with which no commission ever has been, or can be safely entrusted; and not consonant, in my apprehension, with the spirit of the English Constitution in Church or State:

“ Because it facilitates the enforcement of measures vitally affecting particular and general interests, at the fiat of individuals, without opportunity being given for public and popular discussion, and without the concurrence—possibly without the cognizance—of the legally constituted and sworn guardians of rights and properties with which it is proposed to interfere:

“ And lastly, because by its character of perpetuity, it presents at once a field for the agitation of successive inroads upon our ecclesiastical system, and provides a machinery for interminable changes, to the great disquietude of the ministers of the Church, the distraction of their attention from their proper duties, and the inevitable unsettlement of men's minds upon the most momentous questions.

“ Secondly, with respect to the measures already recommended, as far as they affect this diocese.

“ The most important of them may be comprised under two heads—the organic

change proposed in the capitular body, involving a new application of the major part of their property; and the projected alteration in the boundary of the diocese, by the transfer of most of the parishes in the Deanery of Southwark to the Metropolitan diocese.

"And first, as regards the reduction of the establishment of the Cathedral to a dean and four prebendaries, and the augmentation of poor benefices, containing a large population, throughout the kingdom, out of the surplus of the original endowments.

"I cannot subscribe to the opinion, entertained, as it should seem, by the commissioners, that the endowments of capitular bodies were intended for no other purpose than as a provision for daily services, and the maintenances of the fabrics of the cathedrals. The various services rendered to the Church by the Cathedral institutions have been set forth with great ability in the remonstrances addressed to the commissioners by many of the chapters themselves; and especially the argument in their favour, as nurseries of theological learning, has been very eloquently enforced in the memorial which preceded from my own Cathedral. There are collateral benefits, neither few nor inconsiderable, which were not left out of sight, and are not to be discarded as foreign matters, because not expressly noticed by the founders. And if it be objected that, in point of fact, the fruits derived from the cathedral system have not always been as abundant as it is capable of producing, the reply is obvious:—Rectify the abuse, if abuse there be,—make the institution in practice what it is in theory,—recall it to its legitimate uses,—exact from it all the efficiency of which it is susceptible,—enlarge, if you will, its sphere,—amend, but do not destroy.

"On these grounds I cannot concur in the propriety of forcibly transferring property, originally granted for particular uses, to general ecclesiastical purposes.

"I come now to the second recommendation of the commissioners, affecting this diocese, the severance of eighteen parishes in Surrey, contiguous to the metropolis. • • • I would be understood as not objecting to the principle of effecting territorial changes, where the altered circumstances of the country have rendered them absolutely requisite. • • • But I cannot think that the change proposed in this diocese will tend to the convenience of the parishes themselves, or, on general principles, the Church."

REGISTRATION.—The poor have been over and over again told, that in case of the birth of a child, they are *compellable* to register such birth, or, in default of so doing, are liable to the demand of 7s. 6d. That there is no such *compulsory* power on the part of the registrars, nor any the slightest pretext for the demand of such a fee (unless persons desire the registration of their children within forty-two days of the birth of such child, and within six calendar months next after the birth), the following letter from head-quarters will prove:—

General Register Office, Feb. 2d, 1838.

Rev. Sir,—I am directed by the Registrar-General, to acknowledge the receipt of your letter of the 30th ult., and, in reply, to inform you, that parties are not *compellable* to register a birth according to section 22 of the Act for registering births, deaths, and marriages in England. It is optional with them to do so or not, as they please.

I am, Rev. Sir, your obedient servant,

THOMAS MANN, *Chief Clerk.*

The Rev. R. J. Geldart, Rectory, Little Billing, Northamptonshire.

DUTIES OF REGISTRARS.—The clergyman of the parish of Ulting, in Essex, having buried the body of a very respectable parishioner without a certificate, sent a notice thereof by a neighbour to the registrar of his district, giving the name of the person buried, and the date of the burial; which notice was indignantly returned by the registrar, opened, to the clergyman, through the hands of the same person who conveyed it, as *not sufficient*.

The following letter has been received from the Registrar General in reply to one sent to him detailing the circumstance:—

(COPy.)

The General Register Office, Dec. 23, 1837.

Rev. Sir,—I am directed by the Registrar-General to acknowledge the receipt of your letter of the 21st inst., and, in reply, to acquaint you that the registrar was not authorized, in the case you allude to, in sending you such a message as he is stated to have done. The notice which a clergyman is required, by section 27 of the Registration Act, to give to the registrar, is quite sufficient, if it contains the name and

last place of residence of the deceased—such particulars, in short, as may enable the registrar to obtain from the proper parties the requisite information for registering the death.

I am, Rev. Sir, your obedient servant,

THOMAS MANN.

The Rev. T. Wilkinson, Ulting, Maldon.

The *Derby Mercury* states that “several persons who have had their children baptized at the Church of England have been fined by the corporation magistrates in the sum of 2s. 6d. each, for neglecting to register the names and sexes of their children within forty-one days after their birth with the superintendent registrar.” Paragraphs similar to the above are continually appearing in the provincial newspapers. Whether they owe their origin to the willful misrepresentation of interested parties, or to the accidental misapprehension of the publishers, it is quite certain that they are calculated to mislead the public. The Registration Act *does not impose any obligation on parents or relatives to register births of children with the superintendent registrar*; but it does impose an obligation on them to furnish information to that functionary *on his applying for it*. The object of these erroneous statements appears to be, to transfer the trouble from the registrars to the public.

THE HEADS OF MR. SERJEANT TALFOURD'S COPYRIGHT BILL.

1. Repeal of former Acts, 8 Anne, c. 19; 41 Geo. III. c. 107; 54 Geo. III. c. 156 (extending copyright in books).
2. Interpretation clause.
3. Copyright in any book hereafter to be published to endure to the author for life, and for sixty years, commencing at his death.
4. In cases of subsisting copyright in the author, the same shall continue for his life, and for sixty years from his death. And if the author be dead, and the copyright in his representative, such representative shall have the same for the residue of the term of sixty years from the author's death.
5. In cases of subsisting copyright which has been assigned, the assignee shall enjoy it for the author's life, or for twenty-eight years, and it shall afterwards revert to the representative of the author for the residue of the sixty years from his death.
6. Proviso, that if a book has been published in parts, the term of the copyright shall run from the publication of the last part.
7. Proviso for the sale of copies printed during the interest of the assignee.
8. Proviso for books stereotyped before the passing of this Act.
9. Whenever five years shall elapse after the expiration of the twenty-eight years, or the author's death, without publication of any works out of print, any one may petition the Lord Chancellor, &c. for liberty to republish the same, and republish the same on such permission.
10. One copy of every book to be delivered at the British Museum.
11. Mode of delivery at the British Museum.
12. Four copies of every book to be delivered within a month after demand, for the use of the following libraries: Bodleian Library, Public Library at Cambridge, Advocates of Edinburgh, Trinity College, Dublin.
13. Publishers may deliver the copies to the libraries, instead of the Stationers' Company.
14. Penalty for default in delivering copies for the use of the libraries.
15. Book of Registry to be kept at Stationers' Hall.
16. Party making, or causing to be made, a false entry in the Book of Registry to be guilty of a misdemeanour.
17. Entries of copyright may be made in the Book of Registry.
18. Any one aggrieved by any entry in the Registry Book may apply to the Lord Chancellor, Master of the Rolls, Vice-Chancellor, or Court of Common Law, to order it to be altered or expunged.
19. Remedy for the piracy of books or parts of books by action on the case. Proviso for Scotland.
20. No person shall import into any part of the United Kingdom for sale any book first composed, &c. within the United Kingdom and reprinted elsewhere. Penalty on importing, selling, or keeping for sale any such books, forfeiture

thereof, and also 10l. and double the value. Books may be seized by officers of Customs or Excise, who shall be rewarded. Not to extend to books not having been printed in the United Kingdom for twenty years.

21. Property in articles in periodical works to be in the publisher; but may be in the editor, or reserved to the author.

22. Term of the exclusive right in the representation of dramatic works extended to that of authors.

23. Where the sole liberty of representing a dramatic piece now belongs to the author, it shall endure for his life and for sixty years from his death; and if the author is dead, his representative shall have it for sixty years from his death.

24. When the right of representing any dramatic piece shall have been assigned, the right shall continue in the assignee for twenty-eight years, or for the life of the author, and afterwards shall belong to the representative of such author.

25. The proprietor of the right of dramatic representation shall have all the remedies given by the Act 3d and 4th of William IV.

26. No assignment of copyright of dramatic piece shall convey the right of representation unless an entry to that effect shall be made in the Book of Registry.

27. Act of the 5th and 6th of William IV. c. 65, respecting lectures, extended to sermons.

28. Power to the Lord Chancellor, Vice-Chancellor, Master of the Rolls, and Court of Law, to grant injunction in case of piracy. Proviso for Scotland.

29. Books pirated shall become the property of the proprietor of the copyright, and may be recovered by action, or seized by warrant of two justices.

30. No proprietor of copyright, commencing after this Act, shall sue or proceed for any infringement before making entry in the Book of Registry. Proviso for dramatic pieces.

31. Clergymen may lawfully dispose of copyright or copies of books of which they are the authors.

32. Copyright shall be personality.

33. Saving the rights of the Universities and the Colleges of Eton, Westminster, and Winchester.

34. Act to extend to all parts of the British dominions.

35. Act may be amended or repealed during the present Session.

HOME MISSIONARY ON THE SEVERN.—The Rev. Frank Hewson, B.A., of Trinity College, Dublin, and late Curate of St. Mary's, Birmingham, has been licensed by the Bishop of Worcester to act as a Home Missionary amongst the watermen on the Severn and Birmingham canal; and the Church Pastoral Aid Society is understood to have contributed liberally towards a chapel and stipend for the Minister.

BIRMINGHAM ROYAL SCHOOL OF MEDICINE.—The following thesis has been selected by the Rev. Vaughan Thomas, of Oxford, as the subject of the Warneford Prize Essay for the present session:—“*The valves of the veins anatomically and physiologically described for the manifestation of the wisdom, power, and goodness of God as revealed in Scripture.*” The award to be made in August next by the Hon. and Very Rev. the Dean of Lichfield, the Rev. Chancellor Law, Edward Johnstone, M.D., the Rev. Vaughan Thomas, John Eccles, M.D., and W. S. Cox, F.R.S.

CAUTION TO MILLERS.—During the last year, Mr. C. H. Amos, a miller, residing at Westwell, appeared before H. W. Carter, Esq. to answer a complaint which had been preferred against him by the Rev. J. A. Ross, the curate of that parish, for having worked a mill, belonging to him, on the Sabbath. The defendant was constantly in the habit of using his mill on that day, but, at the request of Mr. Ross, who told him what he should feel it his duty to do, if he continued this practice, promised to desist for the future. This, however, he failed to do; as on several subsequent Sundays the mill was allowed to work; and Mr. Ross, having previously frequently warned him, very properly summoned him for the offence. He was convicted of three distinct cases, in the penalty of 5s. each, together with the costs which had been incurred.

POPIH FEES.—One of the witnesses on the trial of the recent action for libel, instituted by a Roman-catholic priest against Major Bingham and several of his

tenantry, in the county of Mayo, deposed that the following charges were made by the parish priest, and that most of the parishioners "were not willing to pay them, but that they were compelled:"—

	£ s. d.
Marriage money	1 11 6
Baptism	0 3 2
Consecrated clay at burials	0 2 0
Extreme Unction	0 1 0
Legacies for the deceased	0 6 0
Annual salary from each householder	0 2 0
And twenty sheaves of corn, or	0 1 8
Yearly salary for a child of ten years of age going to confession	0 1 0
For a whole family	0 5 0

SIR C. SMITH'S PRIZE.—Sir Culling E. Smith's prize for the best essay on "Schism as opposed to the Unity of the Church," has been awarded by the adjudicators to the Rev. Professor Hoppus, of University College.

RETIREMENT OF THE ORDINARY OF NEWGATE.—We hear that the Rev. Mr. Cotton, who has so zealously and efficiently fulfilled the duties of this office for the last twenty-five years, is about to retire upon a pension from the Court of Aldermen. We are told that, so far from the reverend gentleman having realized a competency, he has found it necessary to consign his very curious library, which he has been all his life collecting, to Mr. Leigh Sotheby for immediate sale.

ORDINATIONS.—1838.

By the Lord Bishop of Lincoln.

DEACONS.

Name.	Degree.	College.	University.
Abraham, Charles John	B.A.	King's	Cambridge
Anstey, George Richard	(<i>let. dim.</i>)	Lit.	
Bucknill, Charles Reading	B.A.	Worcester	Oxford
Deacon, James Parlett	(<i>let. dim.</i>)	B.A.	Corpus Christi
Giles, John Douglas	M.A.	Corpus Christi	Oxford
Huff, Edmund	B.A.	Queen's	Cambridge
Massie, Edward	(<i>let. dim.</i>)	M.A.	Wadham
Outer, Robert William	B.A.	Pembroke	Cambridge
Parkes, William Joseph	(<i>let. dim.</i>)	B.A.	Trinity
Peacock, Wilkinson Atfleck	B.A.	Corpus Christi	Cambridge
Poole, Thomas	(<i>let. dim.</i>)	B.A.	Queen's
Rees, Josiah	(<i>ditto</i>)	Lit.	
Renaud, George	M.A.	Corpus Christi	Oxford
Richardson, William	(<i>let. dim.</i>)	B.A.	St. John's
Williams, Richard Hayward	(<i>ditto</i>)	B.A.	Magdalen
Yard, George Beckwith	B.A.	Trinity	Cambridge

PRIESTS.

	B.A.	Lincoln	Oxford
Foster, Kingsman Basket	B.A.	Catharine Hall	Cambridge
Haigh, Daniel	B.A.	Brazennose	Oxford
Hull, Robert Pennyman	(<i>let. dim.</i>)	B.C.L.	Cambridge
Latham, Frederic	B.A.	Clare Hall	Cambridge
Simpson, William Bridgeman	(<i>let. dim.</i>)	B.A.	Trinity
Turner, Charles Michael	(<i>ditto</i>)	B.A.	Cambridge

By the Lord Bishop of Norwich.

DEACONS.

Barlow, John Mount	B.A.	Worcester	Oxford
Bellman, Edmund	B.A.	Queen's	Cambridge
Blackwood, Townley	B.A.	Trinity	Dublin
Cotterill, George	B.A.	St. John's	Cambridge
Freuer, Edward Basford	B.A.	Christ's	Cambridge

Name.	Degree.	College.	University.
Gilbert, John Denny	B.A.	St. John's	Cambridge
Graves, Edward Tovel William John	B.A.	Worcester	Oxford
Howes, Henry	B.A.	Caius	Cambridge
Knightly, Henry Charles	B.A.	Jesus	Cambridge
Partridge, Walter John	B.A.	Corpus Christi	Cambridge
Prowett, John Henry	S.C.L.	Trinity Hall	Cambridge
Snell, William			
Surtees, Henry Ratcliffe	B.A.	St. Mary Hall	Oxford
Woolcock, Clobery Silly	B.A.	Catharine Hall	Cambridge
Wylde, Charles Edmund	B.A.	Magdalen	Cambridge

PRIESTS.

Adams, William Cockayne	B.A.	Balliol	Oxford
Beauchamp, Robert William	B.A.	Christ's	Cambridge
Bond, John Theodore	B.A.	Exeter	Oxford
Brewer, Ebenezer Cobham	S.C.L.	Trinity Hall	Cambridge
Browne, Philip Utten	B.A.	St. John's	Cambridge
Carlyon, Philip	M.A.	Emmanuel	Cambridge
Cerjat, Henry Sigismund	B.A.	Trinity	Cambridge
Chapman, John	B.A.	St. John's	Cambridge
Drake, William	B.A.	St. John's	Cambridge
Fellowes, Charles	B.A.	St. John's	Cambridge
Hall, William	B.A.	St. Edmund Hall	Oxford
Henniker, The Hon. William Chafie	M.A.	St. John's	Cambridge
Herring, William Harvey	B.A.	Trinity	Cambridge
Hoste, George Charles	B.A.	Caius	Cambridge
James, Edward	M.A.	St. John's	Oxford
Sutton, Thomas	B.A.	Emmanuel	Cambridge
Tennant, William	B.A.	Trinity	Cambridge
Tompson, George Harrison Wharton	B.A.	Magdalen Hall	Oxford
Upcher, Abbott	B.A.	Trinity	Cambridge
Wallace, William	B.A.	Jesus	Cambridge

PREFERTMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Barton, H. J.	Wicken	405	Northam	Peterboro	Sir J. Mordaunt
Beauchamp, T. W. H.	{ Carlton St. Peter with Ashby	294	Norfolk	Norwich	Sir W. B. Proctor
Birds, D.	{ Duxlestone in Ellesmere	238	Salop	L. & C.	Lord Chancellor
Burney, C. P.	Sible Hedingham	905	Essex	London	T. Warburton, Esq.
Bowlby, E.	Little Thurrock	505	Essex	London	Own Petition
Carpendale, W.	Litton	800	Dorset	G. & B.	T. L. Coulson, Esq.
Considine, A. W.	Alveley	82	Salop	L. & C.	J. Wingfield, Esq.
Cotton, J. H.	Deanery of Bangor	858			The Queen
Cox, R.	Ticknall	97	Derby	L. & C.	Sir G. Crewe
Crawley, C.	Hartpury	196	Gloster	G. & B.	{ Bishop of Gloucester and Bristol
Dent, B.	Winford	526	Somerset	B. & W.	Worcester Coll. Oxn.
Dryden, L. E.	Leeke Wootton	300	Warwick	L. & C.	C. Leigh, Esq.
Glascott, C. J.	Seaton cum Bere	206			Lord Rolle
Henniker, Hon. W. C.	Great Bealings	250	Suffolk	Norwich	Lord Henniker
Holmes, T. W.	{ Chedgrave Langley	182	{ Norfolk	Norwich	Sir W. B. Proctor
Langton, G. T.	Barton St. Andrew	45			
Law, Archdeacon	Abbey Church, Bath	163	Norfolk	Norwich	The Queen
Owen, H.	Haveningham	750	Somerset	B. & W.	{ Trustees of the late Rev. C. Simeon
Powlett, P. W.	Frankton	436	Suffolk	Norwich	Lord Chancellor
Quarterley, W.	Wolverton	110	Warwick	L. & C.	Rev. J. Biddulph
		38	Bucks	Linen.	{ Trustees of Dr. Radcliffe

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Saunders, G. E.	Tarrant Hinton	370	Dorset	Salisbury	Own Petition
Trapp, B.	Thurleigh	142	Beds.	Lincoln	S. Crawley, Esq.
Tugwell, L.	Farmboro'	420	Somerset	B. & W.	J. F. Gunning, Esq.
Turnor, A.	Panton	289	Lincoln	Lincoln	C. Turnor, Esq.
Waite, J. D.	Little Cawthorpe	69	Lincoln	Lincoln	Bishop of Durham
Webb, W.	Sunderland	264	Durham	Durham	Bishop of Durham
Whally, F.	New Hutton	60	Westmor. Chest.	Vicar of Kendal	
Williams, H.	Bassaleg	353	Monm.	Llandaff	Bishop of Llandaff
Wilson, E.	Weston-super-Mare	264	Somerset	B. & W.	Bishop of Bath and Wells

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Barrow, R.	Barnold-by-le-beck	£140	Lincoln	Lincoln	
	Hallaton	46	Notts	York	
	South Muskham	65	Notts	Pec. of	
	Rampton	173	Notts	Pec. of	
	South Wheatley	140	Notts	Pec. of	
Biddulph, J.	Frankton	110	Warwick	L. & C.	Own Petition
Brickenden, F. H.	Winford	526	Somerset	B. & W.	Worcester College
	Dewsall and Callow	258	Hereford	Pec.	Guy's Hospital
Brown, T.	Blacktoft	48	York	York	Dean and Chapter
	Haveningham	436	Suffolk	Norwich	of Durham
Collett, A.	Aldringham with	59	Suffolk	Norwich	Lord Chancellor
	Thorpe				
	Great Linsted	97	Suffolk	Norwich	Lord Huntingfield
Dryden, Rev. Sir H.	Leeke Wootton	300	Warwick	L. & C.	C. Leigh, Esq.
Fellowes, J.	Shotesham		Norfolk	Norwich	R. Fellowes, Esq.
	Sarrett	243	Herts	London	J. A. Gordon, Esq.
Foster, J.	West Thurrock	306	Essex	London	W. H. Whitbread, Esq.
Gimingham, W.	Bratton Fleming	511	Devon	Exeter	Caius College
Glover, R. M.	Wispington	190	Lincoln	Lincoln	C. Turnor, Esq.
Hilton, R.	Dudlestone in	238	Salop	L. & C.	Lord Chancellor
	Ellesmere				
Holoworthy, S.	Croxall	498	Derby	L. & C.	Lord Chancellor
Hunton, J. R.	Armathwaite	50	Cumb.	Carlisle	Trustees of — Melbourne
Lloyd, D.	Llanbister	148	Radnor	St. David's Bp. of St. David's	
Polwhele, R.	Newlyn	380	Cornwall	Exeter	Bishop of Exeter
	Easby	92	York	Chester	Lord Chancellor
Reddishaw, C.	Covington	165	Hunts	Lincoln	Earl Fitzwilliam
	Erytholm	54	York	Chester	Vicar of Gilling
Trenchard, J. A.	Stanton Fitzwarren	174	Wilts	Sarum	Rev. Dr. Trenchard
Swan, C.	St. Michael's, Stamford	136	Lincoln	Lincoln	Marquis of Exeter
Warburton, H.	Sible Hedingham	905	Essex	London	T. Warburton, Esq.
Ward, H.	Little Thurrock	505	Essex	London	Rev. E. Bowby
Whitehead, G.	Firbeck and	62		Pec.	Chan. of Ch. of York
	Letwell	60	York	York	Chan. of Ch. of York
Woolaston, E.	Balsham	1104	Camb.	Ely	Governors of the
	Bettwys	57	Salop	Hereford	Charter-House Earl of Powis

APPOINTMENTS.

Name.	Appointment.
Chadwicke, S. G.	Curacy of the Chapelry of Dolphinholme, near Lancaster.
Clarke, I. W.	Chaplain to the Lord Viscount Dungannon.
Cleaver, J.	Chaplain to the High Sheriff of Yorkshire.

Name.	Appointment.
Coles, F.	Domestic Chaplain to Sir J. Rogers, High Sheriff of Devonshire
Dunn, I. S.	Chaplain to the Union at Mistley, Essex.
Dymock, —	Curacy of Axminster.
Dyson, F.	Chaplain to the High Sheriff of Wiltshire.
Eden, R.	Rural Deanery, in Essex.
Evans, G. H.	British Chaplain at Ostend.
Foxlowe, F.	Rural Dean of the Diocese of Lichfield and Coventry.
Heathcote, G. W.	Fellowship in St. Mary's College, Winchester.
Hill, T.	Rural Deanery of Chesterfield.
Monro, R.	Lectureship at St. Mary-le-Stand.
Poole, A.	Chaplain to the Chesterfield Union Workhouse.
Read, F.	St. Margaret's Chapel, Brighton.
Risley, W. C.	Chaplain to Lord Eldon.
Roberts, P.	Mastership of Free Grammar School, Coleshill.
Scott, R. H.	Chaplain to the Devon and Exeter Hospital.
Watkins, D.	Chaplaincy to Buckinghamshire Union.
Williams, Dr.	Chaplain to the High Sheriff of Berks.
Woodhouse, G.	Chaplain to the High Sheriff of Radnorshire.

OBITUARY.

Name.	Appointment or Residence.
Allwood, P.	Fellow of Magdalene College, Cambridge.
Ashworth, A.	Curate of Weaverthorpe.
Brown, H.	Master of Kepier Grammar School, Northumberland.
Cox, G.	Fellow of New College, Oxon.
Hunton, I. R.	Domestic Chaplain to the Countess Dowager Paulet, and Curate of Armathwaite Chaplain.
Wright, J.	Of Bangalore.

OXFORD.

THE UNIVERSITY STATUTES.

In a Convocation holden on Thursday last, another portion of the statutes, as lately revised and agreed upon by the Board of Heads of Houses and Proctors, namely, Title XV. "De moribus Conformatandis," was submitted to the House. It may be fairly asserted that the proposed alterations were of a nature not at all calculated, generally speaking, to provoke hostility; on the contrary, they mainly consisted of the omission of penalties and punishments in themselves nugatory, and imposed upon offences now almost or altogether obsolete, whilst everything tending to preserve the discipline of the University, and promote the moral improvement of its younger members, was retained, or an attempt made to supply it. Accordingly, with the exception of the first section, which was passed by a majority of 56 to 14, no other division took place (the opponents of all change, or at least of all change emanating from the Hebdomadal Board, contenting themselves with a mere expression of their dissent, without asking for a scrutiny), till the 15th, "De reprimendis sumptibus non

academicis." This provides that no Undergraduate shall keep a horse or a servant, unless an express request in favour of such indulgence be made, *by his parent or guardian*, to the Head and Tutor of his College, and, if granted, such allowance to be communicated to the Vice-Chancellor, and by him inserted in a book kept for that purpose. The penalties, on the part of the Undergraduate, are an admonition, and if the offence be repeated, rustication: on the part of the stable-keeper allowing Undergraduates to keep horses, without leave first obtained, a fine of 40s. for the first offence, and for subsequent breaches of the law, discommuning for different periods. The same statute forbids the keeping of dogs, horse-racing, or subscribing to races, &c., &c. This was opposed, (on what particular ground we confess we know not,) and a scrutiny demanded, the numbers being—placet 56; non placet, 25.

The sixteenth section, "De ære alieno non contrahendo," was that which attracted the greatest attention. It is, we believe, generally allowed, that the Board of Heads of Houses and Proctors had

bestowed much time and great attention upon the subject of debts contracted by the thoughtless and inexperienced during the early part of their University career, and that they forbore to legislate, only on account of the difficulty of doing so with effect. In the course of the present Term, however, a memorial signed by most of the Tutors in the University, was presented to the Board, requesting them to attempt some definite remedy for an evil universally acknowledged to exist, and in accordance with this request, we believe, the present section was brought forward. It provided that all tradesmen should deliver their bills twice in each year, namely, in Lent and Aet Terms; that such as were unpaid one month after the commencement of the subsequent Lent Term, should be reported, and copies of them sent to the Tutors or Heads of Houses. In order to check, if possible, usurious transactions, the proposed section next forbade any Undergraduate to give any note of hand, or promissory bill, unless with the approbation of his parent or guardian, or the Head of his House or his Tutor, and punished the academic so offending with suspension from his Degree, or rustication or expulsion: the tradesman or townsman obtaining such security, to be discommuned.

It had been rumoured, for some days, that this part of the proposed statute would be opposed. By some persons the wording of the clauses was objected to as too general, and not altogether correct; and two papers on the subject were circulated by their anonymous authors, one Member of Convocation condemning the use of the word *syngrapha* as applying to "any written engagement," another stoutly affirming that the term did "strictly and necessarily apply only to the case of money-borrowing and promissory notes."

We believe we could convince "Another Member of Convocation" that the word is used for a document unconnected with money, and would refer him to Plautus, for an example—but this by the way: certain it is that the objections to the clauses were numerous, and the result was, that section 16 was thrown out by an overwhelming majority, the first clause, 71 to 20; the second, 63 to 27; the third, 51 to 37. We may here state that a respectful memorial had been previously delivered to the Pro-Vice-Chancellor on the subject, by several highly respectable tradesmen of Oxford, representing the hardships likely to

result to them from the enactment of the statute, at the same time expressing their abhorrence and detestation of the system of raising money, at exorbitant interest, upon bills of exchange—a practice which they declare "originated with parties whose habits and interests were never identified with those of the tradesmen of Oxford." It is but fair, however, to say, that several other tradesmen, equally respectable with the memorialists, are of opinion that the statute would have been beneficial, asserting that *high prices* and *long credit* are the necessary attendants on the present system, and that *low prices* and a *sure and quick return* would have followed the introduction of the clauses now rejected. A division took place on the 17th section, which was, however, carried by 58 to 27.

The following notice has been issued by the Pro-Vice-Chancellor:—The Examiners appointed by the Trustees of Dean Ireland's Scholarships have announced to me that they have elected Mr. Lingren, Scholar of Trinity College, to the vacant Scholarship on Dean Ireland's Foundation. They have also requested that the name of Mr. Frazer, Scholar of Lincoln College, may be mentioned, with the addition of the words "proxime accessit."

The Examiners appointed to elect a Mathematical Scholar, have signified to the Vice-Chancellor the election of Mr. William Goodenough Penny, B.A. Student of Christ Church.

The University seal has been affixed to a power of attorney enabling Mr. Parker, of Woodham Mortimer, to act for the University in and for the parish of Langdon Hills, in the execution of the matter of commutation of the tithes in that parish.

The proposed addition to the Statute, Title VI. sect. 1, par. 2, providing that all Undergraduates postponing their Examination for Responses (on other grounds than those of indisposition, or some urgent reason approved of by the Vice-Chancellor and Proctors), should have their degree postponed one Term for every corresponding Term during which they shall have neglected to comply with the Statute, has been, upon a scrutiny, rejected by Convocation.

The Rev. Robert Hussey, B.D. Student of Christ Church, and the Rev.

Edward Arthur Dayman, M.A. Fellow of Exeter College, have been nominated Public Examiners in *Litteris Humanioribus*; also, the Rev. the Principal of New Inn Hall, Mr. Claughton, of Trinity College, and Mr. Dayman, of Exeter College, to be Examiners for the University Scholarship for the encouragement of Latin literature.

**A SUMMARY
OF THE MEMBERS OF THE UNIVERSITY.
January, 1838.**

	Members of Convocation.	Members on the Books.
1 University	119	234
2 Balliol	127	303
3 Merton	66	130
4 Exeter	127	313
5 Oriel	163	318
6 Queen's	180	265
7 New	70	150
8 Lincoln	66	131
9 All Souls	78	104
10 Magdalen	126	169
11 Brasenose	227	394
12 Corpus	86	119
13 Christ Church	481	903
14 Trinity	116	280
15 St. John's	117	228
16 Jesus	53	146
17 Wadham	87	245
18 Pembroke	105	181
19 Worcester	104	239
20 St. Mary Hall	23	56
21 Magdalen Hall	57	182
22 New Inn Hall	5	49
23 St. Alban Hall	10	25
24 St. Edmund Hall	53	160
	2646	5264
Matriculations		421
Regents		174
Determining Bachelors in Lent		277

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. William Evans, Trinity College.

BACHELOR IN CIVIL LAW.

Charles Waring Faber, M.A. University College, and Vinerian Scholar.

MASTERS OF ARTS.

Rev. T. L. Wolley, Magdalen Hall.
Rev. T. B. Levy, Taberdar of Queen's Coll.
Rev. T. Evans, Jesus Coll.
W. W. Woolcombe, Fell. of Exeter Coll.
Rev. E. Geare, Exeter Coll.
J. B. Mozley, Oriel Coll.
Rev. W. K. Sweetland, Worcester Coll.
Rev. J. Pyemont, Lincoln Coll.

Rev. G. T. Marsh, late Student Ch. Ch.
W. Bucknall-Escourt, Balliol Coll.

BACHELORS OF ARTS.

J. Y. Becher, Worcester Coll.
C. J. Marsden, Student of Ch. Ch.
H. G. Coope, Ch. Ch.
H. S. Eyre, Ch. Ch.
E. U. Sealby, Ch. Ch.
A. S. Larken, St. Alban Hall.

The Rev. Harold Hopley Sherlock, M.A. of Trinity College, Dublin; and the Rev. Thomas Rothwell Bently, M.A. of Trinity College, Dublin, have been admitted *ad eundem*.

BRASENNOSE COLLEGE.

Mr. Joseph Heathcote Brooks, M.A. of Brasenose College, has been elected a Fellow of that Society.

CORPUS CHRISTI COLLEGE.

Mr. Henry Pritchard, Postmaster of Merton College, has been elected Scholar of Corpus Christi College, on the Surrey Foundation.

JESUS COLLEGE.

Mr. H. W. Lloyd, and Mr. T. Williams, have been elected Scholars of Jesus College.

NEW COLLEGE.

Mr. John Marsh, Mr. E. Huntingford, and Mr. W. D. Mackenzie Bathurst, have been admitted Scholars of New College.

QUEEN'S COLLEGE.

Mr. Daniel Race Godfrey, M.A. a Michel Scholar of Queen's College, has been elected a Fellow on that Foundation.

UNIVERSITY COLLEGE.

The following gentlemen have been elected Scholars of University College: Mr. William Henry Anderdon, Browne's Scholar of University College, on the Bennet Foundation; Mr. Francis Tate, Commoner of Balliol College, on the Yorkshire Foundation; Mr. Joseph Cox Algar, of Winchester School, on the Open Foundation.

WADHAM COLLEGE ELECTION.

Three Scholarships will be filled up on the 30th of June. Natives of any county in Great Britain, under 19 years of age, are eligible. To one of the Scholarships, the kin of the Founder, if duly qualified, will have a preference.

The examination will begin at nine o'clock on Wednesday, the 20th of June, before which time the following documents must be delivered to the Warden,

viz. Certificates of the candidates' baptism and of their parents' marriage, proper testimonials of conduct, and in the case of the Founder's kin, a pedigree certified under the seal of the Herald's College.

ASHMOLEAN SOCIETY.—At a meeting of the above Society, Mr. Professor Rigaud read a Paper on some early notices of Steam Navigation. The first attempt of this kind, which is mentioned by most writers on the subject, is that of Jonathan Hull, in 1736: but there is in the Register of the Royal Society a paper, in which Papin proposed (Feb. 1709) to apply the Casselion engine to this very purpose. Mr. Rigaud gave the whole of this curious document, with Sir I. Newton's report on it, and the remarks of Captain Savery on the faults in the construction of the engine. These remarks are continued in two letters to Dr. John Harris, of which copies are preserved in the Register of the Royal Society. Mr. Farey is the only person who has been found to have noticed these facts, and he likewise points out that Papin had made a similar proposal in the *Acta Eruditorum* for 1690. It is remarkable that mention is there also made of projecting balls by the force of steam. As the first of Savery's letters contains some circumstances connected with his personal history (of which nothing has ever been collected), some few further particulars concerning him were added, which have been recently traced out, and which are either entirely new or not generally known. In this part two unpublished letters were introduced, written by the Marquis of Worcester, about his steam engine, and the paper concluded with allusion to the steam vessel, said by

Captain Slidell to have been constructed at Barcelona in 1543.

Mr. Twiss, of University College, delivered a paper on "the Long Walls of Athens, and an inscription relating to them, discovered at Athens in 1829." After a general review of the various statements in ancient authors, which have given rise to the difference of opinion on the subject of there having been three or two walls connecting the city with her ports, Mr. Twiss pronounced himself strongly in favour of the hypothesis of there having been only two long walls. He considered that the allusions to a southern wall, of subsequent origin to the northern wall, were susceptible of explanation, by supposing that the orators alluded to two decrees of the public assembly, by the former of which a sum of money was voted for the completion of the northern, and by the latter for the completion of the southern wall. On this supposition the Phaleric and the southern wall would be identical with each other, and the *intermediate* wall of Plato, if a single wall is necessarily to be understood in the passage which occurs in the *Gorgias*, is only another expression for the same work, being intermediate between the city and her ports, in the same sense as Dion Chrysostom uses the word. The argument on this point was thus concluded—that the statements in Xenophon and Lysias could not be reconciled with the hypothesis of there being three walls, whilst on the supposition of there having been two only, those in Thucydides, Plato, and the orators, admit of explanation; so that if there were only two walls, all the statements in the historians and orators may be correct, but those in Xenophon and Lysias must be wrong, if there were three walls.

CAMBRIDGE.

The following Graces have passed the Senate:—

To grant to the late Vice-Chancellor from the common chest the sum of 141*l.* 18*s.* being the balance due to him, on account of the Botanic Garden, for the year ending at Michaelmas, 1837.

To affix the seal to an agreement for the commutation of tithes of the township of Treeton, and manor of Wales, in the parish of Treeton and county of York.

CAVEN SCHOLARSHIP.

Rowland Williams, Scholar of King's

College, has been elected a Scholar upon the above foundation.

BATTIE'S SCHOLARSHIP.

Philip Freeman, of Trinity College, has been elected a Scholar on the above foundation.

CLASSICAL TRIPOS.

EXAMINERS.

James Hildyard, M.A. Christ's Coll.
Geo. J. Kennedy, M.A. St John's Coll.
John Wordsworth, M.A. Trinity Coll.
George S. Venables, M.A. Jesus Coll.

FIRST CLASS.

Ds. Lyttelton, Ld.	Trin.
Vaughan,	Trin.
May,	Magd.
Currey,	Joh.
Frere,	Trin.
Guillemaud	Pemb.
Thompson,	Joh.
Parkinson,	Joh.
Goodwin,	Cath.
Drake,	Jes.
Hardcastle,	Trin.
Forsyth,	Trin.
Prowett,	Caius.

SECOND CLASS.

Ds. Edleston,	Trin.
Thornton,	Trin.
Metcalfe,	Joh.
Roberts,	Trin.
Koe,	Caius.
Fowler,	Sid.
Cohen,	Pemb.
Kingdon,	Trin.
Bersey,	Joh.
Hodgson,	Trin.

THIRD CLASS.

Ds. Barlow,	Joh.
Horner,	Clare.
Green,	Pet.
Breakenbury,	Joh.
Bird,	Trin.
Fane,	Joh.
Ellis,	Joh.
Marshall,	Jes.
Darling,	Joh.
Loveday,	Pet.

At a congregation on Wednesday last, the following degrees were conferred:—

DOCTOR IN DIVINITY.

Lord John Thynne, St. John's Coll.

MASTERS OF ARTS.

Rev. J. J. Reynolds, Queen's Coll.
Rev. Adam Goldney, Trinity Coll.

LICENTIATE IN PHYSIC.

John A. Power, Clare Hall.

BACHELORS OF ARTS.

Henry Pratt, Trinity Coll.
John M. Wilkins, Trinity Coll.
Wm. Pollard, Trinity Coll.
Joseph Edleston, Trinity Coll.
George Waring, Trinity Coll.
Wm. D. Christie, Trinity Coll.
James P. Wilde, Trinity Coll.
Charles J. Pearson, Trinity Coll.
John Paley, S. Peter's Coll.
Randolph, Knipe, Clare Hall.
John Garvey, Corpus Christi Coll.
Charles Laing, Queen's Coll.
J. W. St. Quintin, Emmanuel Coll.
Peter B. Brodie, Emmanuel Coll.
Henry Bate, Emmanuel Coll.
Thomas B. Shaw, St. John's Coll.
Thomas J. Hogg, Corpus Christi Coll.
Joshua Nalson, Queen's Coll.

Charles Ward, M.A. of Brasenose College, Oxford, was also admitted *ad eundem* of this University.

QUEEN'S COLLEGE.

The following gentlemen of Queen's College, in this University, have been elected Scholars of that Society:—

Dowding	Goren	Mills
Benson	Edwards	Mitchell

PHILOSOPHICAL SOCIETY.

At a meeting of the Philosophical Society, the Rev. the Master of Christ's College, the President, being in the chair, Mr. Kelland, of Queen's College, read the first part of a paper on Molecular Attraction. Afterwards, Professor Henslow gave an account of the plants brought by Mr. Darwin from the Keeling Islands. These are coral islets of recent formation, lying to the south of Sumatra. They are of the form called lagoon islands, the average height of the land above the water not being more than six feet. These islands have only recently been inhabited by man. The indigenous vegetable species from them are 24 in number, and Mr. Darwin has brought home 22 of these, belonging to 21 genera and 18 different families.

DURHAM.

The prizes proposed in December last, by the Rev. F. W. Raymond, have been adjudged as follows:—

For the two best English Essays, to be written by Students in Theology, on the subject—

"The law was a schoolmaster to bring men to Christ."

First prize, Ds. Cundill,
Second prize, Ds. Hick.

For the two best English Essays, to be written by Undergraduates—

"On the Policy of Rome in the conduct of her Foreign Wars."

First prize, Meredith Brown,

Second prize, H. R. Watson.

At a Convocation helden at Durham University, Mr. John William Bowden, M.A. of Trinity College, was admitted *ad eundem* of the above University.

MARRIAGES.

The Rev. George Reece, Vicar of Mathon, Worcestershire, to Anna Maria, eldest daughter of the late William Leacroft Freer, Esq. of Stourbridge.

The Rev. John East, of Bath, to Mary Anne, daughter of Henry Brooks, Esq. of Wells.

At the residence of the British Minister, Naples, Francis Jervoise Ellis, Esq. M.A. of Merton College, and of the Inner Temple, to Mary Frances, youngest daughter of the late Sir Wm. Knighton, Bart.

At Norton Fitzwarren, the Rev. Thomas Orgil Leman, Rector of Brampton, Suffolk, and late of Worcester College, to Emily Antonia, second daughter of the Rev. J. Guerin, Rector of Norton Fitzwarren, Somersetshire.

The Rev. C. A. Palmer, B.A. Student of Christ Church, younger son of the late Sir C. T. Palmer, Bart. of Wanlip Hall, Leicestershire, to Elizabeth Julia, youngest daughter of the late J. Finch Simpson, Esq. of Launde Abbey, in the same county.

At Clifton, the Rev. Charles James Shaw, M.A., rector of Seaborough, Somerset, and Fellow of Sidney Sussex College, to Christian Rose, second daughter of Captain Forster Maynard, of the Lower-crescent.

By special license, at D'Etroit, in the island of Guernsey (by the Rev. Thomas Brock, surrogate to the Bishop of Winchester,) William Maul Barnes, Esq. M.A. of Trinity College, Cambridge, to Rosa, eldest surviving daughter of John Savery Brock, Esq., and niece of the late Major-General Sir Isaac Brock, K.B.

At Christchurch, Marylebone, C. B. Rodwell, Esq. of Christ's College, Cambridge, to Ernestine Elizabeth, youngest daughter of the late Frederick Klingender, Esq., of Hackney.

At Ballynkill church, Ireland, William Popham, Esq. B.A. of Oriel College, to Maria, only daughter of the Rev. Henry Fleury, Chancellor of the Cathedral Church of Lismore, and Rector of Crooke, in the diocese of Waterford, and granddaughter of the late Ven. Archdeacon Fleury.

At North Hill, the Rev. Edward Furdon, M.A. of Oriel College, Vicar of Antony, Cornwall, to Harriet Grace, eldest daughter of the Rev. Edw. Rodd, D.D. of Exeter College, and of Tubaitha Hall, Cornwall.

BIRTHS.

At the Vicarage, Hinckton, the lady of the Rev. John Graham, of a son.

At Walmer, the lady of the Rev. R. D. Backhouse, of a daughter.

The lady of the Rev. Dr. Hawkins, Provost of Oriel College, of a daughter.

At Bourton-on-the-Water, the lady of the Rev. H. Polson, of a daughter.

At Torquay, the lady of the Rev. James Jerram, of a son.

At the Vicarage, Allensmore, Herefordshire, the lady of the Rev. F. Merewether, of a son.

At Shoreham, the lady of the Rev. W. Singleton, of a son.

At Walton Rectory, Leicestershire, the Hon. Mrs. Hobart, of a daughter.

At Brighton, the lady of the Rev. C. Goring, of Twineham, Sussex, of a daughter.

At the Vicarage, Cockeram, the lady of the Rev. John Dodson, of a daughter.

At Colonel Gooch's, Carleton, near Pontefract, the lady of the Rev. Miles Astley, of a son.

The lady of the Rev. C. Childers, of Cutlery Parsonage, of a son.

At Marine-place, Dover, the lady of the Rev. F. De Chair, M.A. of Oriel College, Rector of East Langdon, of a son.

At the Grammar School, Tunbridge, the lady of the Rev. T. Brown, of a son.

At Falmouth, the widow of the Rev. S. Mathias (who died recently), of a son.

At Lahard, the lady of the Rev. J. C. Martin, of a son.

At the Parsonage, Shepton Mallet, the lady of the Rev. F. T. New, B.A. of St. John's College, of a son.

At the Vicarage, Somerton, Somersetshire, the lady of the Rev. W. R. Newbold, of a son.

At Dover, the lady of the Rev. W. S. Cole, M.A. of Worcester College, of a son.

At Warmington Rectory, Warwickshire, the lady of the Rev. W. Harrison, of a daughter.

At Stourton Caundle, Dorset, the lady of the Rev. R. D. Lagden, of a son.

At Wilton, the lady of the Rev. John Phelps, of a son.

The lady of the Rev. H. T. Powell, of a son.

At the Vicarage, Rattery, Devon, the lady of the Rev. Joshua Reynold Johnson, of a daughter.

At Prittlewell, Essex, the lady of the Rev. R. Eden, of a son.

NOTICE TO CORRESPONDENTS.

"X." with many other communications have been received, and shall appear in due time.